

Reds reject cease-fire

The speed with which Red China's Foreign Minister, Chou En-lai, rejected the UN's cease-fire proposal of January 13 has really taken the UN off the hook. As Father Kearney points out in "The UN is out of bounds" (pp. 488-90 of this issue), the UN had really got itself into a very awkward position by trying to deal with a situation for which it was not equipped. Its Political Committee seemed to sense this fact, because it did not ask the General Assembly to formalize the cease-fire proposal. What the Committee was trying to do, in effect, was to utilize its facilities merely as an international clearing-house for suggestions of a way out of the impasse in Korea. This "diversion of function" might have been all right, provided the UN had explained why it could not function as a world-security organization once Red China had become the aggressor. Secretary of State Acheson broke all records for speed when he rejected Peiping's counter-proposals even before they had been officially decoded. He was obviously relieved to be able to extricate the United States from the embarrassment of bargaining with an aggressor as if the latter were a nation in good standing in the world community. Peiping's arrogant reply underlines the truth of Father Kearney's thesis: the UN, approaching Red China without overwhelming enforcement powers, was in no position to uphold the Charter, but only to plead for "peace." The plea has been turned down. The air has been cleared. The UN should now brand Red China the aggressor and explain why the Security Council cannot proceed, as it did in the case of the North Koreans, to use "police" action against such aggression. This action will not materially change the military situation in Korea and will put the UN back on its feet.

NATO's log-jam broken

Can we count on our North Atlantic allies to help defend themselves? For an informed and expert answer to that question we must await the return of General Eisenhower from his whirlwind survey of the 11 other NATO nations and Western Germany. Reports reaching us on the rearmament programs submitted to him indicate, however, that the General's judgment will be a qualified affirmative. France has raised its projected arms expenditures for 1951 from \$1.63 billion to \$2.45 billion. Britain has revised its arms budget upward three times in the past six months and may spend even more than the \$3 billion now planned for this year. Belgium, Denmark, Norway, Italy and Canada have increased their budgets "substantially." The Netherlands, Luxembourg and Portugal thus far have been noncommittal. Most encouraging evidence of the will to resist is to be found, we believe, in the increases in the term of military service already in effect or now being planned. Britain has increased its compulsory service to 24 months, followed by three and a half years in the reserve. France has increased the term from 12 to 18 months. Den-

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mark, Norway and the Netherlands are preparing to increase their terms from 12 to 18 months, Italy from 12 to 15 months, and Belgium from 12 to 24 months. France, counted on heavily for manpower, has announced a new 20-division program, of which five will be ready this year. Britain is reported to be increasing her active forces from 850,000 to a million. Finally, France, Great Britain and Italy are now turning from peacetime production, urged by the United States on all Marshall Plan nations until quite recently, to the manufacture of armament. It's too early to appraise these programs but at least the long-standing log-jam has been broken.

Constitutional fiddling

While Asia burns, our pundits are fiddling away on the constitutional question of the President's legal authority to station American troops abroad. Senator Taft, ignoring all previous discussions by experts, denied such Presidential authority on January 4. President Truman on January 10 insisted he had the authority, but would consult congressional leaders before using it. Constitutional historian Henry Steele Commager of Columbia produced a superficial rejoinder to Mr. Taft in the *New York Times Magazine* for January 14, which the Senator was able to rebut in a speech the next day. Walter Lippmann, insisting the issue was one of *common sense* rather than of legal niceties, was amazed the day following that the President has not welcomed a congressional declaration sharing his grave responsibility. Arthur Krock of the *Times* has consistently argued, very sensibly: the President very probably has the authority, but in view of Secretary Acheson's unqualified assurance to the Senate that NATO did not oblige us to send troops to Europe "permanently," he would be foolish not to make sure of congressional approval. We're with Mr. Krock on that.

How blind can businessmen be

On his flying trip through Western Europe, General Eisenhower discovered widespread worker opposition to rearmament. He adverted to this in Holland, where he told the Dutch trade unionists, not unsympathetically, that military security had to come before social security. Our own sources of information suggest that General Ike's words had little effect on the Dutch

workers. A Paris correspondent wrote recently to say that if M. Pleven's Government embarked on a big arms program, the country might be Communist within five years. This would come about, he explained, because such a program, bringing still more inflation in its train, would further reduce the living standards of the workers. He did not believe that French workers, who have had only crumbs from the Marshall Plan table and who are worse off, absolutely and with respect to other groups, than they were before the war, would consent to tighten their belts a single notch more. What is true of the French workers is true, in varying degrees, of most of the workers in Western Europe. They could easily come to feel that they have nothing to lose but their chains. Our correspondent thinks that the United States blundered in not attaching more conditions to Marshall Plan aid. He regrets especially that we did not pressure Continental employers into taking a more generous and enlightened attitude toward their employees. Perhaps he is right, although it is hard to see how Washington could have attempted to reform European industrialists without exposing itself to the Communist-inspired charge that it was treating Europe like a colony. If the imminent threat of communism cannot move European employers to do what economic good sense and Christian teaching direct them to do anyway, there is nothing an outsider can say to enlighten them. And all this, alas, sixty years after *Rerum Novarum*.

Western Europe: industrial prize

Professor Harry Schwartz, Syracuse University's expert on the Soviet economy, has pointed out graphically (*N. Y. Times*, January 11) how a Soviet-controlled Western Europe in 1950 would have been able to rival the rest of world in basic products essential for military use. Last year Western Europe and North America together produced some 150 million tons of steel. If Western Europe had been producing for the Soviets, Stalin would have had 90 million tons—almost as much as North America. Western Europe and North America mined a billion tons of coal, three times as much as the Soviet areas. If Western Europe had been in the Soviet camp, Stalin would have had 800 million tons, or fifty per cent more than North America. Western Europe's shipyards, capable of turning out 3 million dead-weight tons of shipping a

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year, would enable Stalin to double his merchant fleet in four years and to expand the Soviet navy at a rate now impossible. Only in oil would Western European production not help the Soviets much, but if, holding Western Europe, Stalin also took over the oil-fields in the Middle East, the Soviets would have half as much oil as North America, and only a fraction of it would be required for nonmilitary use. Lumping all production fields together, Western Europe in the Soviet camp would more than double Stalin's industrial capacity. The result?

Instead of being far ahead of the Communist world in economic power, the remaining democratic world would have a much smaller margin of industrial production superiority . . . [and] Stalin's war-making power in economic terms would relatively soon overtake that of North America.

To throw Western Europe to the Soviet wolves would be giving world communism "an arsenal of Marxism."

Soviet camps on trial

For the second time in two years, *Les Lettres Françaises*, French Communist weekly, fell foul of the libel laws when, on January 12, a Paris court found it guilty of libeling David Rousset, the vigorous sponsor of a movement to investigate concentration camps everywhere, especially in the Soviet Union. In April, 1949 it had been convicted of libeling Victor Kravchenko, author of *I Chose Freedom*. The Soviet Union, according to M. Rousset, contains 95 per cent of all prisoners in the world's concentration camps. Rousset, himself an alumnus of Buchenwald, has written two books to sustain his thesis. Pierre Daix, writing in *Les Lettres Françaises*, asserted that Rousset's books rested on falsified documentation. Rousset sued for libel and after a bitter six-weeks' battle in court won his case. While the fines assessed against Pierre Daix and Claude Morgan, editor of *Les Lettres Françaises*, and the damages awarded M. Rousset were not particularly heavy, the defendants had to pay the costs of the case. What was much worse, from the Communists' point of view, was the picture of the Soviet slave camps drawn by the impressive array of witnesses produced by Rousset. To the stand there came Valentin Gonzales, a Communist general in the Spanish Civil War; Elinor Lipper, author of *Eleven Years in Soviet Camps and Prisons*; Julius Margolin from Israel with his tale of six years in Soviet camps; Margarete Buber-Neumann, wife of a top leader of the German CP, who was handed over to Hitler by Stalin in 1940; and a long procession of others—Jews, Russians, Germans, Poles, Spaniards, Balts—many of them formerly loyal Communists. Their testimony spread much disillusionment among the younger, more idealistic members of the French CP, and has been a factor contributing to the present decline of the party's fortunes in France.

Budget for fiscal 1952

The most obvious point to make about the budget for the fiscal year ending June 30, 1952, is also the most important one. President Truman expressed it

very well when he told the Congress: "This is a budget for our national security in a period of grave danger." The following table shows to what an extent this budget, compared with the budgets for fiscal 1950 and 1951, is dominated by military preparedness:

	(In millions)		
	1950 actual	1951 estimated	1952 estimated
Military Services	\$12,303	\$20,994	\$41,971
International Security	4,803	4,726	7,461

Nor do those figures tell the whole story. In addition to the \$49.4 billion it plans to spend on military services and international security, the Administration wants \$23 billion for what it calls "obligational authority," that is, authority to let contracts to industry which will not be fulfilled by June 30, 1952. The preponderance of defense items can be seen in another way. Of every dollar the Government spends in fiscal 1952, fifty-eight cents will go for military services, ten cents for international aid, seven cents for veterans' programs, eight cents for interest on the national debt, and the remaining seventeen cents for all other Federal activities. The 1952 budget calls for total spending of \$71.5 billion, anticipates revenues, at present tax rates, of \$55.1 billion. That leaves a prospective deficit of \$16.4 billion, which the President wants to eliminate through new taxes. In transmitting the budget, Mr. Truman announced that non-essential spending had been cut to the bone. Since he budgeted for several Fair Deal programs, including aid to education, the anti-Fair Deal 82nd Congress will prune a bit here and there. The final result, however, will be substantially the same. The 1952 budget will remain the biggest "peacetime" budget in our history.

Opposition to controls

For three days—January 10-12—a succession of labor and industry spokesmen appeared before the Wage Stabilization Board in Washington to advise on formulating a policy on controls. John L. Lewis led off with an act of faith in the American system of free enterprise. He saw no need for the techniques of "absolute government" so long as the nation plans to devote no more than twenty-five per cent of its production to defense. The U. S. Chamber of Commerce and the Committee for Economic Development took the same general line. Speaking for the CIO, AFL and Railroad Brotherhoods, the United Labor Policy Committee said that nobody could control prices under the "infirm and deficient" Defense Production Act, and that until the whole economy could be subjected to strict anti-inflation controls, labor would not agree to wage stabilization. The union spokesmen made it clear that in any event they would not consent to surrender cost-of-living and other escalator clauses in present contracts. While this anti-control testimony was being presented to the Wage Stabilization Board, the farm lobby was busy elsewhere in Washington campaigning against ceilings on agricultural products. Like the labor-management spokesmen, it professed a stout

faith in indirect controls—curbs on credit, stiff taxes—and in the ability of U. S. industry and agriculture to expand supply to meet rising demand. If direct controls come—and evidence accumulates that they are needed—it is clear that the Government will have to impose them. In his Philadelphia speech on January 17, Charles Wilson, mobilization czar, indicated that the Government is about ready to move in.

Believe it or not!

Within the fortnight, a trade union and an employers' association departed so far from the beaten path that they found themselves in the news. In St. Louis, Local 562 of the United Association of Journeymen and Apprentices of the Plumbing and Pipefitting Industry (AFL) told employers not to bother about a welfare fund but to establish instead a training school for its membership. By the terms of the new contract, the bosses will pay five per cent of the payroll into a special Welfare Education Fund. The Fund will set up a school where journeymen pipefitters (more commonly known as steamfitters) can catch up with recent developments in the trade, and apprentices can be properly trained. Passing over a benefit fund, which would help only the membership, the steamfitters, said Lawrence Callanan, business manager of Local 562, "asked first for a school, which will benefit the contractors and the general public as well as ourselves." Not to be outdone, employers had their contribution to make to the odd and unusual. The Popular-Price-Dress-Manufacturers Group—a big trade association representing about 1,000 shops in the Greater New York Area—agreed to grant their employes a wage increase on condition that their union, the International Ladies Garment Workers, would put on a drive to organize the industry's unorganized. The union was happy to oblige. The ILGWU deal reminds us that last year, at the behest of employers, the Amalgamated Clothing Workers spent \$350,000 publicizing its union label. If this sort of thing continues, any day now someone will coin a really revolutionary slogan: "What's good for the union is good for business."

What goes here?

Puzzled observers might well wonder after last week's developments what makes certain labor leaders tick. Scarcely a month ago, in an extraordinarily friendly atmosphere, they established the United Labor Policy Committee. For the good of the country and their own good, they decided to march together for the duration. Now, with the ink still wet on that agreement, the boys are marching off in all directions. The AFL Textile Workers Union has announced the end of its no-raiding pact with the CIO Textile Workers. It charges the CIO with violating the truce. (The CIO denies this, says the AFL is to blame.) Philip Randolph, head of the Pullman Porters, publicly suggested (if that is the right word) to Michael Quill, boss of the CIO Transport Workers, that he stick to his knitting and quit shopping for dues-payers among the porters. On the railroads, a full-scale jurisdictional

war seems shaping up. Historically, the non-operating rail workers have always represented an AFL preserve. The CIO did some poaching after the war, however, and managed to win bargaining rights for maintenance-of-way men on the Santa Fe, and for scattered groups on other lines. Now, as the AFL readies a drive to liquidate the CIO beachhead on the Santa Fe, the CIO announces a new organizing committee called the United Railroad Workers of America. Headed by John Green, who outlived his usefulness as leader of the CIO Shipbuilders, URWA aims at "extending the benefits [of CIO organization] to large numbers of unorganized railroad employes . . ." Imagine what sentiments of affection and brotherhood that announcement stirred in AFL breasts! Frankly, these signs of business-as-usual along the labor front are more than a little exasperating. They don't jibe at all with recent beautiful avowals of unity and fraternity.

Anti-semitism in Red Hungary

The cattle-cars are rolling again. That is the bad news from Hungary. The cattle-cars are rolling again, packed with the human cattle rejected by the Red regime. There were hints of this two years ago, writes Bela Fabian, veteran Hungarian democratic leader-veteran, therefore of both Nazi and Communist concentration camps—in the January 15 *New Leader*. Now it is seen that the evil omens were all too true. Last July 14 the Hungarian Government admitted that it was deporting "kulaks, priests, rabbis, ministers, industrialists." During the summer and fall, about 20,000 middle-class people were packed into the cattle-cars and sent off to Siberia. Most of the recent victims have been Jewish. Communism has shown itself to be of a piece with nazism in its treatment of the Jews (cf. AM. 3/12/49, p. 614; 4/1/50, p. 740). The *Christian Science Monitor* for December 12, 1950 reported how they fare in Rumania and Hungary. Zionism is an internationalist plot; Israel is a "capitalist state"; David Ben-Gurion, its Premier, is hand-in-glove with American and British imperialists. It is heartening to know that, as the numbers of deported Jews mounted, at least one voice in Hungary was raised in protest. On Christmas Eve, Most Rev. Sandor Kovacs, Catholic Bishop of Szombathely, preaching to his people, said: "As we raised our voice against the deportation of Jews in Nazi times [in 1944] so do we raise our voice today against the deportation of these people to a foreign country." It takes no little courage, in the land of Cardinal Mindszenty, thus to speak out against the regime. Bishop Kovacs, we may be sure, had well weighed not only his words, but the price he might pay for uttering them.

An Episcopalian voice

The pastoral letter issued by the House of Bishops of the Episcopal Church, meeting at El Paso, Texas, January 12, is a statement that measures up to the gravity of the crisis that produced it. The 120 prelates

who unanimously approved the pastoral saw "godless materialism which bred the illusions and cynicism of communism" as the greatest enemy of democracy. To their people they said:

If we want a comfortable material future, no encouraging word can be spoken, but if we want strength of soul in the company of brave and faithful men, we can make this a great age.

Lest there should be any doubt about the meaning of these words in practice, the bishops spelled it out clearly:

Every man who lives irresponsibly today, who seeks his own security or gain without counting the cost to others; every politician who plays recklessly on the present crisis for partisan advantage or his own advancement; every injustice in our common life, every hypocrisy in our democratic profession, weakens us and makes us less able to fulfill the role laid upon us.

The pastoral concludes by urging upon all men "fervent prayer and a deeper understanding of the riches and gifts of the Christian faith," for no one today "can be inwardly secure unless he walks with God." An Episcopalian voice has been raised to proclaim a message worthy of the hour, a warning that Americans of all denominations will leave unheeded at their own gravest risk.

In the line of duty

A passenger had been left behind on the plane. The stewardess, Mary Frances Housley, in the confusion that accompanied the landing at Philadelphia, had not been able to check too carefully. Someone mentioned the missing passenger. Mary Frances went back into the plane. It is part of the stewardess' job to see all passengers safely landed. True, the plane, a big four-engined one, was crumpled up on the runway and blazing like a furnace. But the stewardess shall see to it that all passengers are safely landed. When the men in asbestos had finally blanketed the plane with foaming fire-extinguisher, they found stewardess Mary Frances Housley dead, with the missing passenger in her arms—Brenda Joyce Smith, aged four years. When the plane took off from Newark, N. J., that afternoon of January 14, twenty-four-year-old Mary Frances Housley can hardly have been thinking of being a heroine. Yet within an hour she had saved ten people's lives and lost her own attempting to save an eleventh. Hers was the heroism that we need so much today—the heroism of simple duty. Well done, good and faithful stewardess.

Introducing Miss Vlymen

Thomas F. Murphy, our personable advertising manager and the father of two young children, has been called up as a captain in the Air Force reserve. We ask our readers to pray for his well-being. Miss Jane Vlymen, graduate of Manhattanville College and formerly Mr. Murphy's secretary, is now our new advertising manager. We previously gave Rev. Francis J. Tierney, S.J., Army chaplain, to Uncle Sam.

WASHINGTON FRONT

Behind the Great Debate on how best to meet the threat of Russian aggression, and almost obscured by it in the public prints, lies another and grimmer problem, also caused by Soviet world machinations. For four years after 1945, the Communist hierarchy in Moscow harbored the delusion that the capitalist economy would inevitably, according to the Marxian dialectic, collapse of its own weight. Very little has been heard of late about the realization of that fond dream.

However, it begins to look as if the Politburo now thinks it can bring about the hoped-for result by deliberate action. By the simple act of letting it be thought that it will start other Koreas in Iran, Turkey, Yugoslavia, Indo-China and maybe even Germany, it has sent the Western world into a mad scurry to convert its flourishing civilian industry into an armament machine. The first symptom that success might crown this effort came immediately after the invasion of South Korea, when a price spiral began that has not yet been checked. How much the price rises were due to increased demand and how much to greed is not yet clear, but the result is the same.

Efforts to stabilize our economy have been maddeningly slow, as every housewife knows. Everybody is now agreed that this will have to be done by the Government. We have, at last, all the machinery for this effort, but it is vastly undermanned and also held back by internal disagreements. The blueprint has been made; operations have hardly begun, except in the Defense Production Administration under William H. Harrison. Charles E. Wilson, in the head policy-making slot in the Office of Defense Mobilization, is a top-flight administrator, and he inherited or hired what looks like a very able team. There are already rumors of friction between him and the Economic Stabilization administrator, Dr. Alan Valentine, as there has already been friction between Dr. Valentine and Michael DiSalle, in the crucial spot of Price Administrator. On the other hand, Mr. DiSalle has not anywhere near the number of agents he needs if he is allowed to clamp price controls on processors, wholesalers and retailers. Meanwhile, prices soar.

One serious aspect of this situation has been largely overlooked. At the new high prices, the armed forces get very much less equipment for the money appropriated for them (a fixed sum), and will get less every day that controls do not exist and prices soar. Only the automobile industry has price controls now, but there is none yet on their raw materials.

As for wages, Cyrus Ching, as Wage Stabilizer, has as yet only advisory powers. Moreover, organized labor will not submit to wage controls until prices are controlled. So Moscow sees the merry dance go on.

WILFRID PARSONS

UNDERSCORINGS

Most recent addition to the list of Catholic pocket-books is a fifty-cent reprint of *The Family for Families* by Rev. Francis L. Filas, S.J. (Lumen Books, P.O. Box 3386, Chicago 54). Father Filas, who pioneered the Cana Conference movement in the Detroit area, wrote this book as a study of the home at Nazareth, with applications to modern family life. He is also the author of *The Man Nearest to Christ*, a study of St. Joseph.

► The Catholic University of America has published *Christian Concepts in Social Studies in Catholic Education* by Rev. Gerard S. Sloyan (\$2.75). This is a second, revised and enlarged edition of a previous work submitted by the author as a doctoral thesis at C.U. It makes some very searching examinations of actual courses in geography, history and citizenship given in Catholic elementary schools.

► Catholic Visual Education, Inc., 15 Barclay St., New York 7, announces the release of an "audio-visual presentation" of the life of Mother Seton, founder of the Sisters of Charity in the United States. The audio-visual set consists of a 35mm filmstrip of 121 frames synchronized to three 12" dramatized recordings. *Step by Step*, "the only Catholic magazine devoted exclusively to visual education," may be obtained gratis by churches and schools from Catholic Visual Education.

► In cooperation with Rev. Edward F. Garesché, S.J., director of the Catholic Medical Mission Board, the Alpha Theta Chapter of Tri Beta (National Honorary Biological Fraternity) at Canisius College, Buffalo, N.Y., shipped more than 5,000 pounds of medical supplies to the foreign missions during the past two academic years. These supplies were donated by the physicians and dentists of western New York.

► A Sodality for Shut-ins has been founded at St. John's Hospital, Rapid City, S.D., which can receive candidates by correspondence from any part of the world. The sodality grew out of the six-year-old League of Shut-in Sodalists, of which Miss Mary E. Kelly of Marcus, Iowa, an arthritic, is founder and president. Miss Kelly also edits the bi-monthly *Seconds Sanctified*, organ of the League of Shut-in Sodalists.

► Rev. John Courtney Murray, S.J., professor of theology at Woodstock College, Md., editor of *Theological Studies* and former associate editor of AMERICA, will receive an honorary Doctorate of Laws from the University of Notre Dame at its Commencement, January 28. Father Murray will deliver the Commencement Address. Also receiving the honorary LL.D. will be: Rev. Vincent J. Flynn, president of St. Thomas College, St. Paul, Minn., who will deliver the Baccalaureate Sermon; Arch Ward, sports editor of the Chicago Tribune; and Harry G. Hogan, president of the Dime Trust and Savings Bank, Ft. Wayne, Ind. C. K.

The war hits the colleges

Whether the build-up of the U. S. armed services will cut enrolments in men's colleges by 25 per cent or 50 per cent by next fall, it is too early to say. Much will depend on the kind of legislation Congress adopts to fill our military manpower needs.

The Senate Armed Services preparedness subcommittee under Chairman Lyndon B. Johnson (D., Tex.) opened hearings on proposals soon after the 82nd Congress convened. On January 10 Secretary of Defense Marshall and Assistant Secretary Anna M. Rosenberg were the first to appear. Several other Federal agencies will provide testimony before the subcommittee proceeds to specific legislative proposals.

The problem, according to Mrs. Rosenberg, is to raise our military manpower from 2.5 million to 3.46 million by June 30. (For some reason, she first used 3.2 million as the goal, though President Truman has used 3.5). There are 816,000 unmarried men classified as 1-A in the present Selective Service manpower pool, aged 19-26. Another 471,000 will reach the age of 19 between now and June 30. Why, then, cannot Selective Service provide the million men needed by June 30 out of this reservoir of 1.287 million subject to the present draft?

The Department of Defense explained that delays of various kinds, such as those due to permitting inductees to arrange their civilian affairs, cause a lag which throws these paper calculations out of kilter by several months. Paper figures showing how military needs could be met by June 30 in reality only show how the goal of 3.46 million could be met by October 30.

The Administration has therefore proposed, to reach this goal and as a measure of long-range preparedness, a system of Universal Military Service and Training (UMST). This would induct 18-year-olds.

Just over one million young men will reach the age of 18 in the fiscal year 1951-52. Of these, 700,000 could meet present induction standards; 800,000 could meet lowered standards. Of the remainder, about 150,000 could do some non-military work, to be designated (according to this proposal) by the President.

What is not clear about this plan, as set forth by Mrs. Rosenberg, is exactly how it is supposed to solve the immediate problem as she stated it, which is to provide by June 30 about 200,000 men not available in the present Selective Service pool. Apparently the induction of all eligible 18-year-olds for the projected four-month basic military training program is envisaged as a way of getting the required 200,000 (as the philosophers say) *eminently*, but somewhat later.

Under UMST, *all* physically, mentally and morally fit males would become subject to induction at 18, with deferments only to finish high school or the current college year. Actually, since the armed services could not give basic training to the entire 700,000 eligibles who would become 18 in fiscal 1951-52, the plan looks to the absorption of only 450,000 of them (those four or five months past 18) at first. At this

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rate over half those attaining the age of 18 in fiscal 1951-52 could get in a year of college work.

The plan also looks to the deferment of possibly 75,000 students, after completion of their four-month basic military training program, to finish their college careers. Another 50,000 on active military duty might take college courses. Moreover, inducting 18-year-olds, it is said, would relieve the pressure on the 19-26-year-old group and allow deferments among them for scientific and professional studies. Defense officials have, finally, proposed to Congress "an expanded program of college training of young officers through the R.O.T.C."

Mrs. Rosenberg is obviously trying, within the framework of a drastic program, to continue the flow of students into colleges. Congress will probably be even more concerned.

Calling Senator Connally

It now seems certain that Senators Taft and Wherry have failed in their conspiracy to embroil the Congress and the Executive in a battle in the No Man's Land that lies between each department's expressed constitutional powers over the armed forces of the nation. The Wherry resolution to prevent the sending of American troops to Europe until Congress formulates a policy on the subject will either be sent to the Senate Foreign Relations Committee, there to die lingeringly, or it will be killed outright on the floor.

The level-minded in both parties were not slow to realize that the Wherry proposal would give the isolationist bloc in Congress a veto like that enjoyed by the Soviets in the UN Security Council, and open the way to a time-wasting filibuster against lifting the ban. Likewise, they sensed the danger of disastrously damaging our national unity by indulging at this time in a bootless battle over a constitutional issue that has gone unsettled for 160 years.

That national unity, regrettably, has already suffered severely, chiefly at the hands of Senator Taft. His attacks on the Pentagon, on the North Atlantic Pact, on the Eisenhower mission, on the President's actions as Commander-in-Chief, and on the good faith of our allies have aroused uncertainty at home and confusion abroad.

The Administration, with the mischievous Wherry resolution out of the way, should be able to repair much of the damage by associating the Congress, as closely as is consistent with the President's unquestion-

able prerogatives, in the implementation of the North Atlantic Treaty. Toward this end, Senator Tom Connally, the Administration's foreign affairs spokesman, should take the initiative by introducing a resolution declaring it to be the sense of the Senate that it is desirable to station more troops in Europe.

Thus the Senator would be making some small amends for having helped to occasion the current controversy. During the July, 1949 debate on the Pact he insisted:

We are simply undertaking to modernize their existing armies which they themselves raise by aiding them in obtaining equipment, munitions and supplies. But we are not sending a single soldier to any of those countries for combat purposes nor are we insisting that they increase the size of their armed forces.

Secretary Acheson is bearing all the abuse today because, in a hearing on the Pact, he assured Senator Hickenlooper that the United States would not "be expected to send substantial numbers of troops over there." Senator Connally is equally guilty, if not of bad faith, at least of minimizing almost to nothingness the obligations of the Pact. This Review protested this tactic at the time, a tactic which the Senator, obsessed by his desire to get "overwhelming majorities," is entirely too prone to use. Now he should help to still the whirlwind he has reaped.

The Treaty as it is interpreted by the Administration today is not the treaty on which the Senate voted in 1949. Many Senators, as Senator Douglas has observed, might have voted against it if they believed it involved the contribution of troops before actual aggression. The Administration is therefore morally obligated to permit a vote on the treaty as now interpreted, i.e., as calling for substantial numbers of American troops. Sufficient for this purpose would be a resolution approving the general policy agreed on at Brussels, along the lines of the 1944 Connally resolution on participation in the future United Nations.

If Senator Connally accompanies this resolution with a candid explanation of why the Administration has been forced to extend its interpretation of the North Atlantic Treaty, he can be assured of one of those "overwhelming majorities" which mean so much to him.

President's economic message

Since the start of the Korean war some of the best brains in the country have been unable to agree on the kind of economic policy the crisis calls for. The confusion arose because no one had foreseen the possibility of a series of little wars that would stop short of total war. One school of thought, for which Bernard Baruch acted as spokesman, demanded immediate, all-out economic mobilization. This demand was opposed by the Administration and by the leaders of every major economic group in the country. All-out mobilization would look silly, they argued, if the little fires the Kremlin seemed bent on starting did not

coalesce into a big fire and, instead, gradually died out. Having taken the Marshall Plan in stride, the Administration was willing to gamble that the economy could also absorb the cost of the Korea action with a minimum of restrictions—chiefly of a fiscal nature—on peacetime activities.

Until the Chinese Communists intervened in Korea, the Administration's policy seemed reasonable and was certainly approved by most of the people. By the end of November, however, the Communist menace had assumed larger and more menacing proportions. The Administration quickly revised its estimates of what was needed in money, arms and manpower to meet the peril. In December, the President asked Congress for an additional appropriation of \$17.8 billion, which brought defense expenditures for fiscal 1951 to approximately \$40 billion. Then the question arose, what kind of economic policy did such a budget—and the still bigger budget projected for fiscal 1952—demand.

The President tried to answer that question in his economic report to Congress on January 12. As he sees it, we face a three-fold task.

1. "We must achieve a large and very rapid increase in our armed strength, while helping to strengthen our allies." At the present time our *actual* expenditures on arms are running at an annual rate of \$20 billion a year. They must be stepped-up to a rate between \$45 and \$55 billion before the end of the present calendar year. From 7 per cent of our national output, military spending will rise to 18 per cent.

2. We must "build up our capacity for producing military supplies—our military production base." We do not need 50 thousand planes a year now, the President explained, or 35 thousand tanks, but we must be ready to produce them the minute the need arises.

3. We must "increase our basic industrial strength—build up our facilities for the production of steel, aluminum, power and other basic commodities and services." By expanding our production facilities, we can relax the controls as time goes on and still provide for all our military requirements.

Though the President was certain that the country had the resources of men and material to meet these goals, he warned that inflation was daily becoming more dangerous. "We must have," he said, "a stringent stabilization program."

Whatever he meant by that phrase, it seems the Administration has not substantially modified its views on the kind of all-out mobilization sponsored by Mr. Baruch. It still prefers a flexible approach, and one that places the emphasis on expansion rather than on cutbacks and controls. There will be cutbacks, of course, and more controls than we have now. That was what the President had in mind when he insisted that everybody had to be prepared for sacrifices. But for the present there will be no rigid ceilings on wages and prices. That is the approach generally favored by farm spokesmen and by the leaders of our big labor and industry groups. Together with the President, they are still prepared to gamble on the tremendous productivity of the American economy.

The foolish art

Sister M. Joselyn, O.S.B.

Sister M. Joselyn, O.S.B., who contributes to this spring-term education number her idea of the art and purpose of teaching, is an instructor in English and the Catholic Revival at the College of St. Scholastica, Duluth, Minn. She holds the degree of Master of Arts from the University of Minnesota.

PEOPLE USUALLY PITY teachers because they themselves do not like to do the kind of things teachers have to do, or because they think the teacher's work is monotonous, or because they imagine that teachers, like themselves, dislike other human beings and so find them a nuisance, an irritating small excrescence on life, like a wart. When people praise teaching, they say it is respectable.

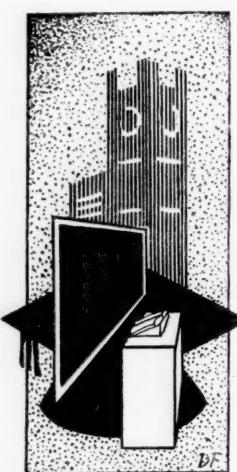
Both the praise and the pity arise from the wrong reasons. In the first place, most teachers like the kinds of things they do or they would not have chosen to do them. Besides, it is not the teachers' tasks themselves that are important. Reading papers, marking them, writing on the blackboard are no more the essentials of teaching than sweeping a dirty floor is in rearing a family of sons of God. And when people who pound typewriters, sell ball bearings or sing in nightclubs call teaching monotonous, they obviously do not know what human beings are made for. To say that teaching is praiseworthy because it is respectable is about as relevant as to say that a certain hat is a hat because it has a feather on it. The teachers who left a mark on the world were not considered very respectable—like Our Lord and Socrates and St. Philip Neri.

Real teaching is dull only when the teacher is a dullard. It is—whatever else it may be—never monotonous, and it is respectable only when moribund. Because it is a human occupation, it is not dull, monotonous and respectable. To teach is to induce, rationally, in someone else, in his mind and possibly in his will and emotions, something that was not there before and that it is desirable to have there. Teaching, like art or prayer, is a profoundly two-way action. It is an attempt, like prayer, to reach the unknown through hope. It is like art because it seeks to wrestle with matter to induce form.

If teaching is an essentially human action, then the more it relies on the methods of the machine the more it fails. The progressivists in a way understood this. They knew that unless something happens in and to the pupil, there is really no teaching; there is only a kind of dumbshow, a set of gyrations like fireworks. If teaching is to effect a real change in a real person, we see why so little teaching is done in the schools or was ever done, because to change a person is the hardest thing a man can try to do. God invented grace to do the work for Him! Many teachers (without suspecting it) never teach a thing. Even with the best teachers, teaching occurs only sometimes, like the flash of lightning in a storm that is otherwise all black clouds and dull rain. Teaching occurs only when the stuff of the teacher's mind is conveyed to the innermost

depths of another person and stays there as a permanent part of him.

The teacher himself must be a complete human person. Woe betide him if he is not, for every blemish, every imbalance, every defect in character and training is mercilessly shown for all to see. This can, of course, be a good thing, if it makes the teacher try to do and to be better. But the teacher must not only be a complete human being in himself; he must have another and really separate gift, the willingness to



extend his most precious and inner self to all whom he attempts to teach, without coyness, demur or reserve—with humility. The teacher must, besides, have something in his mind, and he must see the relation of that thing to as many other things as possible, believing it so important that every person should have it, because if it reaches a person it will make a difference. This takes us right to the edge of mystery: to that hidden heart of a human being, his becoming.

Exactly how a human becoming becomes is unknown. Some clever people learned how dogs become; so they said they knew how men become, but this was, of course, untrue. Why will a human being learn *this* and pass over *that*? Why will he learn today something he has never learned before? Why will one person learn in a second something which another cannot learn in a month, or ever? Why will a man remember *this* and in thirty or fifty years tell you he remembers it, while forgetting all the rest? The question is, what is the person when the change is trying to be made? To understand this, as Léon Bloy said about understanding any human significance, would be to be God. But because man is a creature of God, and therefore of order, we are not utterly surrendered to chaos.

All these things account for the exhilaration as well as for the defeats in teaching. One teaches because he intensely loves all the selves of all the persons he is trying to teach. Christians love the selves because the infinite variety, lovability and mystery of God are in them, because God is in fact in them, "for Christ plays in ten thousand places." But one also loves the things that are in one's mind, the things which one has grown to love while struggling to

acquire and arrange them; and a real teacher desires passionately to join these two together: the things he knows and the selves he loves. If a teacher loves only the persons to be taught, he is a sentimentalist and, whatever else he does, he will never teach. If he loves only the things in his mind, he is a robot, a function, a monument of pride, but never a teacher. All real teachers know that the inability to unite what they know and what they love, to do it better, predictably, oftener, is what teases and thwarts them.

If a teacher really loves those he is teaching and the things he has in his mind, he will not have to worry about "patience," as non-teachers always do. He will not even think of patience, so absorbed will he be in trying to make the mysterious connection between his mind and the spirit of another. It is not patience he needs, but detachment. Of all the virtues, this is the most important for him, this intensely cool watchfulness which waits for and cherishes the first movement of acceptance from the taught. The teacher will love what he has to teach, but he will understand that the person to whom this thing is shown must desire it himself.

Why do we teach? Because once or twice or a dozen times we have seen something happen in a human being that could not have happened without us. We teach because we know the thing we have taught has become part of that upon which God will some day cast the full light of His glory, be it for the judgment or for eternity. We have made something for heaven.

U.S. foreign policy: 1945-50

Robert C. Hartnett

AS A BACKGROUND for our readers' appraisal of the present "re-examination" of American foreign policy, let me try to compress into one article a summary of the way our policy has taken shape since 1945. It will be easier to evaluate present criticisms and proposals if we refresh our memories on the strength and weaknesses of our response to the threat of world communism.

THE PROBLEM EMERGES: 1945-46

For many reasons, we were slow to size up Russia's intentions. In the first place, Russia did not seem to present a very serious threat to world peace *before* World War II. She tried to "soften up" non-Communist countries for an eventual revolution, but usually concealed her aims, and actually did not, outside of China, meet with much success. By 1935, in fact, confronted with the growing menace of nazism, the Kremlin had adopted a "united front" policy of "cooperation" with democratic parties in European countries. At home, from 1934 on, Stalin's policy was to

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unify the Russian people behind his regime, in preparation for the eventual defensive war against Hitler, by gradually relaxing the all-out effort to communize the nation.

The great threat to peace and security in the 1930's came from Germany, Italy and Japan. Today many anti-Communists seem to have forgotten how serious that threat was. Germany was strong enough to bowl over France in three weeks, and a year later to invade Russia to the very outskirts of Moscow. Hitler made Bulgaria and Hungary his allies and easily took over Yugoslavia and Rumania. Japan, with a strong navy and air force, presented a far greater threat to our Pacific defenses than Red China does today. Placed between such powerful foes as Japan on one side and the Rome-Berlin axis on the other, it is not surprising that we welcomed Russia as an ally. Russian armies engaged Hitler's armies through nearly three years while we feverishly prepared to mount the European offensive which would knock Germany out of the war. Meanwhile we made headway, mostly through naval and air forces, against Japan in the Pacific.

No one could predict with certainty which way the Russian bear would jump after the war. It was *possible* that Stalin might adopt a live-and-let-live policy in the postwar world. The heavy damage inflicted on Russia by the Nazi invasion seemed to counsel a policy of cooperation with the West which would allow Russia to recuperate. Moreover, having overrun her neighbors in Eastern Europe in the process of repelling German forces, Russia no longer had any real ground for fearing a "capitalistic encirclement." The West, in fact, had made ill-advised concessions to the USSR at the Big Three conferences as tokens of "friendship." Russia had agreed to join the projected United Nations world-security organization.

By March, 1945, however, even before VE-Day, the Kremlin had already violated the Yalta Agreement of February 11. The world was shocked when Russia arrested 16 Polish underground leaders who were ordered by the Polish Government-in-Exile to come out of hiding and participate in the formation of a Polish Government "broadly representative of all democratic elements..." The USSR set up its puppet Lublin Government and made it perfectly clear that there would be no "free elections" in Poland. There was never any indication that Russia meant to free the Baltic countries. Instead, as time went on, she extended her totalitarian control to Bulgaria and Rumania. Through Tito's forces, Yugoslavia went Communist. Only Czechoslovakia seemed, for a time, relatively democratic.

But the most foreboding sign appeared in Stalin's election-day address on February 12, 1946. In it he completely reversed the terms in which he had previously described both the war and the Russian political and economic system he had defended against attack. He described the war as one of "capitalistic imperialism," and gave credit for victory to the USSR's vastly superior political and economic system based on

Marxist socialism. Not a word about the \$11-billion worth of equipment we had lend-leased to Russia when it was hanging on the ropes. Not a word about the overwhelming American and British air and land offensives against Germany. This speech should have told us which way the Russian bear was jumping. But other evidence soon mounted.

THE UN AND "PEACE"

Meanwhile the United States and her Western allies had disarmed and put all their hopes in the United Nations as a guarantee of peace and security. Russia, of course, preached disarmament but remained fully armed.

It can never be emphasized too often, as I wrote in these pages over six years ago (AM. 12/23/44, pp. 225-227), that *the UN was based on the assumption that the Big Powers were all determined to find peaceful solutions to conflicts between themselves*. The UN never provided any means of enforcement of its decisions against a Big Power. That would be war, and the system was designed to prevent war.

If Russia practises moderation when she is at the height of her military prowess, she can ensure the success of the new security system. If she abuses her responsibility, she will inevitably line up "the Atlantic Community" in an alliance of Western Powers against her (AM. 12/23/44, p. 227).

From the very beginning, Russia made it clear that she was going to use her privileged role on the Security Council to veto UN efforts designed to thwart her aggressive tactics. She used the UN to cloak her behind-the-scenes violations of the UN Charter. Her voice was the voice of "peace," but her actions were those of the international bully. A total of 49 vetoes in the United Nations attests to Russia's obstructionist tactics.

As the United States, which took the lead in sponsoring the UN, has repeatedly said that our foreign policy was based on fidelity to the principles of the Charter, we must pause here to evaluate the wisdom of this policy. The UN has succeeded in putting out several fires (in Iran, Indonesia and Palestine), but as a whole it has not proved equal to its task of preventing war. Does this mean that our fidelity to the UN has been a mistake?

In the first place, the reason we put all our eggs in this one basket was that we always prefer to explore every peaceful way out of international conflicts. In itself, this is merely following a dictate of Christian morality. This policy also fitted in with our desire to dismantle our military machine, in the interests of an uninterrupted civilian life and of economy. Besides, we thought we could rely on the atomic bomb for our national security.

Second, the UN has brought Russian intentions out into the open and thoroughly discredited her, at least among the democratic nations of the West. When Gromyko walked out of the Security Council in early 1946 because Russia's interference with Iran's sovereignty was being threshed out, Russia lost face even

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with "liberals." In my opinion, this by-product of the debates in the United Nations has been extremely important.

Third, it was sometimes said, back in 1944-45, that the social and economic agencies of the UN might prove of more value than its security functions. We should not write off too rapidly what the UN has accomplished in promoting understanding of the problems harassing peoples in different regions of the world, and the cultural and scientific understanding promoted by UNESCO.

Last, the UN has kept the democracies more closely allied than they would have been without it. Whether this gain will suffice to make up for its failure as a security organization depends on whether the democracies put more strength in the field to protect themselves against aggression than they have so far given proof of doing.

THE "TRUMAN DOCTRINE"

There seems to be a misconception abroad, probably based on charges of subversives in the State Department, that President Truman has been "soft" towards communism. Actually, on April 22, 1945, exactly ten days after taking office, Mr. Truman used "blunt language" in telling USSR Foreign Secretary Molotov what he thought of Russia's violations of the Yalta Agreement regarding a free and independent Poland.

Two years later, on March 12, 1947, he electrified the world with the address he delivered before a joint session of Congress. The situation in Greece was desperate. Having gobbled up Poland, Rumania and Bulgaria, the Kremlin, through its satellite states of Yugoslavia, Albania and Bulgaria, was encouraging guerrilla warfare in Greece and threatening Turkey. Britain had announced her inability to continue her military protection of Greece after March 31. The President, after conferring with 13 congressional leaders, announced the "Truman Doctrine" of supporting free governments against threats of invasion by totalitarian Powers. He asked Congress for appropriations to help these countries maintain their independence, and got \$150 million in military aid to Turkey and \$250 million in military and economic aid to Greece.

The "Truman Doctrine" in effect warned Russia that we would consider a Russian invasion of Greece and Turkey a cause of war. Our possession of the atomic bomb was enough to make this threat effective. Except for the Czechoslovak coup on February 25, 1948, our foreign policy has, in fact, successfully contained Russia within Eastern Europe. This is sometimes forgotten.

The "Truman Doctrine," as a policy, was not limited to Europe. Critics have contended that it "over-extended" our commitments beyond our ability to fulfill them. In any case, it was explicitly based on the realization that the UN (as was clear from the beginning) could not provide security to nations threatened by Russian expansionism.

MARSHALL PLAN AND NATO

By mid-1947 another fact had become clear: the \$15 billion we had supplied in postwar relief and rehabilitation aid to European countries had not put them on the road to economic self-sufficiency but left them in need of continual assistance from us. On June 5, Secretary of State Marshall therefore proposed that if European nations would plan their economic recovery *cooperatively*, looking to their eventual self-sufficiency, we would be willing to assist them to this end. Thus was born the Marshall Plan. This program of aid went into effect in April, 1948, and was to be terminated in 1952.

Congress has so far authorized something less than \$10 billion for the European Recovery Program, including fiscal year 1950-51. Although the 16 European beneficiaries have not *integrated* their economies as was intended, the other objects of ERP have been fairly well attained. The danger of Communist risings in Italy and France has been overcome. In general, production has surpassed pre-war levels. Britain's need of further economic assistance has ended. Thus the biggest program in our postwar foreign policy has been quite successful.

RUSSIAN OPPOSITION

Meanwhile, however, the danger of Russian invasion of Western Europe had increased. In the early summer of 1947 Russia rejected the Marshall Plan and prevented its satellites from joining, even when they wanted to. On October 6, nine Communist nations revived the Comintern under the new name of Cominform. They set up the "Molotov Plan" in opposition to the Marshall Plan, with the Kremlin in control. *The break between East and West, engineered by Russia, thus became final.* The Berlin blockade in the summer of 1948 dramatized Russia's growing animosity, and made clear her policy of noncooperation in a democratic settlement of the world's affairs.

Moscow's hostility prompted Great Britain, France, Belgium, the Netherlands and Luxembourg, on March 17, 1948, to sign the Brussels Treaty, promising mutual aid in case of attack. By the fall of that year these countries had invited the United States and Canada to join in a security alliance. Norway, Denmark, Iceland, Italy and Portugal also signed the pact, which set up the North Atlantic Treaty Organization. This mutual-defense agreement went into effect August 24, 1949. Our Congress appropriated \$1.2 billion to help arm our 11 partners and Greece, Turkey, Iran, the Philippines and "the general area of China." We are ready to provide much more, now that events seem to have broken the log-jam which has hitherto prevented the various signatories from carrying out the necessary plans for rearming.

The strength of the West has been boosted by two other events. One was the blast hurled at Marshal Tito of Yugoslavia on June 28, 1948, by the Cominform. Yugoslavia seems to have left the Russian orbit and is accepting aid from the United States. The

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second is the resumption of normal diplomatic relations with Spain, combined with a U. S. loan to that country.

ASIA: FORGOTTEN CONTINENT

In one area American foreign policy has met with disastrous defeat, and that, of course, is Asia. The plain fact is that since 1945 we have had no policy at all designed to prevent China from falling under Communist domination. Russia has had a policy, and has achieved spectacular success with it.

The situation was extremely difficult. Chiang Kai-shek had been fighting Communists in China since 1927. In 1931 and from 1937 to 1945 he had also to fight the Japanese. Owing to the size of the country and its teeming population, and for other reasons, he never succeeded in organizing a stable Chinese state.

Then Russia double-crossed us after the war. She signed a treaty of "friendship and alliance" with Chiang on August 14, 1945, but gave the Communists captured Japanese arms. We ourselves have made about every mistake possible in China. In 1945-46 President Truman sent General George C. Marshall to try to force on Chiang a "coalition" with the Communists as a condition of our continued aid. No one has been able to find out how much effective military assistance we have given Chiang since 1945. Apart from war surplus, we have given very little in comparison with our aid, for example, to Greece and Turkey.

At the same time, it is impossible to say whether we could have staved off Chiang's defeat. The one thing which is clear is this: Chiang's defeat by Mao has brought about the Korean war, has endangered Japan and Formosa, and imperiled all of Southeast Asia.

CONCLUSION

The major premise of our foreign policy, that the defeat and total disarmament of Germany and Japan would open the door to peace and security through the UN, has been proved false. Russia has destroyed that dream. Our own disarmament proved to be a grave mistake when we discovered in September, 1949, that Russia had the atomic bomb. It is hard to see what we could have done, however, to prevent Russia from disturbing the world's peace.

Had we remained armed, we would have been in a much stronger position to contain Russia, provided we had been willing to risk war to do so. Actually, we have contained Russia in Europe. Our enormous failure has been in Asia, where a powerful ally of Russia, Red China, has replaced our ally, Nationalist China. We have not had time to implement our Point Four Program of technical aid to backward areas, which might have drawn Asiatic peoples to our side. The Korean war might prove a blessing, however, since it has prompted us to arm ourselves and our European allies on a grand scale. We still have tremendous strength on our side, if we use it properly.

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Vincent S. Kearney

ON JANUARY 13, irate General Carlos P. Romulo, Philippine delegate to the United Nations, spoke his mind before the Political Committee of the General Assembly on the subject of the latest five-point cease-fire proposal of the UN's three-man Korean truce committee. The Political Committee had just approved this proposal by a vote of 50 to 7, the United States going along with the bewildered majority. General Romulo stigmatized the cease-fire offer as "a retreat from a position of moral strength" and a "surrender of basic principle" which would only "egg the aggressor on to further adventures."

The General is perfectly right. For what does this gesture suggest when the UN's confronted with the brigandry of Moscow's puppet, Mao Tse-tung? It suggests a cease-fire, certain measures to "insure" peace when the fighting stops, the withdrawal of all non-Korean troops and an interim administration of Korea looking to its eventual freedom and sovereignty. It suggests more—and this is what particularly angered the General: a tripartite conference between Commun-

Why has the United Nations, in its cease-fire proposal to Red China, exposed itself to the charge of "appeasement," in contrast with the vigorous action it took against North Korea? Fr. Kearney here suggests the real reason: the UN was never equipped to deal with aggression on the part of a military power of the stature of Red China.

nist China, Soviet Russia and the United States on outstanding Far Eastern problems. These problems are principally concerned with the fate of Formosa and Red China's admission to the United Nations in place of Nationalist China. This conference, said the Philippine statesman, smelled of "abject surrender."

UN'S LIMITED COMPETENCE

How has it happened that a world-security organization, with a high code of conduct enshrined in its Charter, should find itself trying to wheedle international gangsters into laying down their arms by dangling before them the prospect of reaping substantial benefits through their villainy? How come that the august United Nations is suggesting that Red China's reward for defying its code and killing its soldiers might be a permanent seat on its Security Council? For the answer we must examine how the UN has drifted into a profound misconception of its limited competence as a world-security organization.

The United Nations grew out of the Dumbarton Oaks Conference in Washington in October, 1944. Representatives of the United States, Great Britain, Soviet Russia and China there met and agreed upon the basic structure of the organization.

The Conference, recognizing that the Big Four (China was included) had amassed the greatest military potential the world had ever known, studied how to harness the Big Powers (France was to be admitted as such, "in due course") to the chariot of world peace and security. The conferees decided, with good reason, that the responsibility for future peace and security rested squarely on the shoulders of the giants who alone had the power to disturb them. It was agreed that the Big Five, if they unanimously determined to do so, could prevent future wars. They worked on the assumption, which was really the only workable assumption, that world peace could be maintained only through the cooperative will-to-peace of the Big Five.

The hard core of the new system was to be the UN Security Council, on which the Big Five would all have permanent seats. The Council was empowered to

... investigate any dispute, or any situation which may lead to international friction or give rise to a dispute, in order to determine whether its continuance is likely to endanger the maintenance of international peace and security.

Moreover—and here is where the UN was supposed to remedy the weakness of the League of Nations—the Council could take "any measures necessary" to quell disturbances to world peace and security. Specifically,

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the Council could take action "by air, land or naval forces," should such action prove necessary.

At San Francisco, it was agreed that each of the Big Five would enjoy the right to *veto* such enforcement action. Obviously, this was to protect them from having action taken against themselves. But a much more profound reason underlay the adoption of the veto power.

To be perfectly clear, the UN was from the start equipped to use enforcement measures *against smaller Powers only*. Why? Because law-enforcement by its very nature requires that the enforcing agency be able to confront violators of its code with an *overwhelming accumulation of force*. Law enforcement is not a contest between a criminal and the police. The prospective criminal must know beforehand that the community can overwhelm him by force. The only accumulation of such overwhelming force possible among nations consists of *joint action by all the Big Powers*.

The veto power was therefore a device to prevent the UN from stumbling into the impossible position of trying to do what it would obviously lack the power to do, namely, to apply its "police" power to a military giant. Any attempt on the part of the UN to "overwhelm" a major military Power would inevitably result, not in "police" action, but in a major war. The UN was founded to prevent war, and the prevention of war was plainly laid down as the joint responsibility of the Big Five. At the time the UN was founded this

truth was accepted as a commonplace by all who had studied the genius of the new organization.

THE UN AND KOREA

Now let us, in the light of the above analysis, examine the events leading up to the cease-fire proposition. That's what it is, a *proposition*.

When the Security Council in June condemned the



aggression of the North Koreans on the Republic of Korea it was acting within its competence. When it went further and sanctioned the use of armed force by UN members to repel the aggression it was also acting within its competence. On the surface, at least, this was the type of small-Power violation of the

Charter which the UN was set up to quell. It set out to do what it was capable of doing. By November it seemed to have succeeded. It had driven the invader out of the Republic of Korea and even back to the Manchurian border, in order to restore peace to all of Korea.

True, the Security Council took this action when one permanent member, the USSR, was absent. But



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Senator Taft is mistaken when he says that its presence was necessary to legitimize the action. The Council long ago established the procedural rule that an abstention was not to be considered the equivalent of a veto (*International Organization*, June, 1948, p. 245), despite the fact that the Charter requires the positive vote of all permanent members in decisions on substantive questions (Chap. V, Art. 27). It was true, too, that the North Korean invasion was part of Russia's strategy to use Red China's Army, if necessary. The UN was acting on the information it had at the time (not very good information, we now know), and was carrying out the kind of "police" action for which it was geared.

But when General MacArthur, in November, certified that the Red Chinese Army had entered the conflict in force, *the enforcement situation, from the point of view of the UN's competence, was totally transformed*. The UN should thereupon have recognized this transformation and declared:

1. That Red China had now become the aggressor in Korea;
2. That the UN, especially in view of the unwillingness of a permanent member of the Security Council (the Soviet Union) to cooperate in the enforcement of the principles of the Charter, was incompetent to bring Red China, a big Power militarily, to book;
3. That the situation in Korea was in the hands of those members of the UN which had sent military forces there to repel aggression.

The UN really had no chance of carrying out a successful "police" action, once the conditions on which the success of such action was predicated—the cooperation of the Big Powers, dealing with a small aggressor—had essentially changed.

The cease-fire, and especially United States support of it, has very badly damaged the prestige of the UN. That organization is no longer confronting an aggressor with an overwhelming accumulation of enforcement power. *The "police" action has turned into a war*. The members of the UN never intended, by their action last June, to carry on a war with Red China. Under normal conditions, the UN could never have become involved in such a war, since waging a war is the one thing the UN Charter puts out of bounds as a possible UN function.

The cease-fire maneuver was weak-kneed on the face of it. Does anyone at Lake Success think that the Republic of Korea will remain "free," once UN troops are withdrawn? If not, what possible ground is there for offering to consider Red China's admission to the UN as part of a withdrawal arrangement? If all the UN wants is to get its members out from under in Korea, that can be accomplished by a military evacuation, as Senator Taft has very properly said.

The members of the UN, including the United States, seem to have confused their *national* policies with those of the UN. This seems to be the chief explanation of the very compromising position in which they placed the United Nations.

Rotary and World Brotherhood Week

John LaFarge, S.J.

PRÉSIDENT TRUMAN has proclaimed the week of February 18-25 as "World Brotherhood Week," at the request of the National Conference of Christians and Jews, and has accepted the position of Honorary Chairman of the organization set up for the Week's observances. The purpose of these observances, in the words of the President, is that of a "practical demonstration of the principles of brotherhood," which is "merely the fulfillment of the purpose of God that all His children should live together as one family." Eric Johnston, General Chairman of Brotherhood Week, speaks of "building bridges of brotherhood around the world," but notes that "brotherhood begins on a man to man basis at home and not a mass basis across the oceans."

These aims, as stated, are above criticism. Pope Pius XI and Pope Pius XII have repeatedly pleaded for the spirit of brotherhood in the world. Said our present Holy Father in his Christmas address of 1947:

The human race . . . will be powerless to emerge from the present crisis and desolation and to go forward to a more harmonious future unless it restrain and control the forces of division and discord by means of a sincere spirit of brotherhood uniting all classes, all races and all nations with the one bond of love.

We launch such an appeal to the entire world, today, the Eve of Christmas, because we see the spirit of brotherhood in danger of being stifled and crushed.

The Brotherhood Week Program expressly warns against discussions of theology or church policy, and enjoins emphasis upon "the common goals and concerns of all religious groups." On the other hand, Catholics can feel secure that they will be free to express the Catholic position on questions of public morality and religion in terms appealing to all. If there is any interfaith compromising, the individual's error is to blame, not the program itself.

A certain feeling of anxiety, however, still remains. It is not narrowness or provincialism that gives one pause on hearing the expression "World Brotherhood." Rather it is an unpleasant recollection of the manner in which such phrases have been used by the enemies of the Church, or of any form of religion. There is a further consciousness of the different flavor such expressions acquire when they are transplanted to other countries. Any adequate treatment of these surmises lies beyond the space of a short article. The best I can do is to offer a few purely personal impressions of my own: first, as to where the difficulty seems to lie; then, as to what might be done to save the Brother-

In view of the questions recently raised concerning membership of Catholics in Rotary clubs, and with further reference to the coming celebration of World Brotherhood Week, AMERICA's former Editor points out the ideological snags the word "brotherhood" may encounter in different parts of the world, and the need for a God-centered basis for the term.

hood program from misunderstandings which in its present form I believe it likely to encounter. A recent event may help to illustrate what I say.

DECREE ON ROTARY

American Catholics have been somewhat troubled by certain aspects of the decree issued on January 11 by the Sacred Congregation of the Holy Office, forbidding clerical membership in Rotary clubs. The Vatican's ban applies only to priests and not to Catholic laymen. Vatican authorities, says the NC Roman correspondent, hold that the advisability of laymen belonging "allows for judgment and decision in individual cases whether or not the Rotary Club falls within the provisions of Canon 684," the law which governs lay participation in various organizations.

A similar decree, though not so stringent, was issued on February 4, 1929, when the Sacred Consistorial Congregation replied to questions of "not a few" bishops, who asked whether they could permit priests to join the Rotary. The answer then was "*non expedit*" ("it is not expedient"), which left it to the judgment of the individual bishops to make special exceptions.

Objections raised against the Rotary International by leading Catholic periodicals in 1928 and 1929 were similar to those cited today. The point was raised that Rotary had adopted a code of ethics which expressed a secularistic or utilitarian point of view. Religious indifferentism seemed to be favored. In the Latin countries, Rotary International was under strongly Masonic influence. The *Civiltà Cattolica*, Jesuit journal published in Rome, sagely noted at that time, however, that Catholics in the United States were probably better able to take care of themselves when in contact with persons of other faiths than were the more sheltered Catholics of the so-called Catholic countries.

The famous Belgian moralist, The Rev. J. Creusen, S.J., writing in *Nouvelle Revue Théologique* for April, 1929, found in Rotary "as a whole" no tendencies hostile to religion. He believed in the sincerity of those who represented it as an honest effort at mutual material, intellectual and moral help.

In the summer of 1929, every effort was made by the President of Rotary, I. F. Sutton, a Catholic, to dispel what he considered to be misconceptions of Rotary in the minds of the Roman authorities. He held several cordial conferences with the Rev. Enrico Rosa, S.J., editor-in-chief of the *Civiltà*, and with the Rev. Pietro Pirri, S.J., of its staff, author of one of the articles in question. Every point was gone over thoroughly. In a formal statement President Sutton explained

that Rotary was primarily a businessmen's and professional men's organization whose purpose is simply to promote higher standards of business practice, understanding, good will and peace throughout the world, and that it had absolutely no connection with Masonry or any other organization.

PROBLEMS OF A WORLD MOVEMENT

What, the reader may say, has this affair of Rotary to do with Brotherhood Week? Only this: that Rotary International's experience with its membership in other lands reminds us that a professedly world movement cannot afford to ignore its own doctrinal implications when it is organized in foreign countries. At home, our practical community spirit brings together in various civic tasks people of many beliefs and practices without involving them in doctrinal compromises. But the simple formulae adopted here as trouble-savers may create considerable trouble when repeated in Mexico, Italy, Spain or Belgium.

In other words, I see no way for the Brotherhood Week to escape the query: on what is your spirit of brotherhood founded? For brotherhood cannot be simply an end in itself. Brotherhood for *mere brotherhood's sake*—proclaimed as a principle and a doctrine—is simply sentimental idealism.

Of late the searing blasts of the world ideological conflict have invaded cozy mental nooks where one might forget all theory and enjoy a comfortable feeling that everything would work out all right, provided we were considerate of one another. "Small wonder," says the Jewish reviewer, Joshua Kunitz, in the *N. Y. Herald Tribune* for December 24, 1950, "there is 'metaphysical anxiety'—the vulgar gods [of materialistic liberalism and moral nihilism] are in the dust heap, and man, bewildered by the havoc, is anxiously groping toward a new dispensation."

But the collapse of the "vulgar gods" has created a considerable doubt in the minds of the more thoughtful students of the American social scene. They ask themselves if we can reach a lasting and effective harmony between the many groups and races in our communities merely through the use of various social techniques, apart from moral substance. The conviction is steadily growing that intergroup relations must be based upon clear-cut moral and religious principles, if they are to cope with the heavy strain of the harsh days to come. "Bridges of brotherhood" must be built upon eternal, not upon merely earthly, foundations, if they are not to be swept away by tides of popular passion, masking under the noble name of democracy.

A BASIS FOR BROTHERHOOD

Since Brotherhood Week is immediately and specifically concerned with relations between the different racial and religious groups in our communities, I cannot see how the sponsoring body can avoid taking an unequivocal stand upon certain basic questions of human rights.

Obviously, such a course does impose certain inconveniences, but a movement that cannot risk inconveniences is hardly a dynamic movement. No intergroup movement, no matter how adroitly conceived, can long persist which would undertake to please everybody, even among the groups which it was endeavoring to harmonize. Nor can it achieve its own very admirable ends if it develops into merely an organized system of techniques for group discussion—useful as those techniques may be as instruments. Much good, of course, can be done if representatives of the different religious groups explore scientifically the causes and cures of group tensions and conflicts in their midst. But if anything more than some "mildly therapeutic" benefit, some passing amelioration, is to be achieved, participants must probe to the spiritual and moral root of these conflicts, and know that in doing so they are supported by a clear and unambiguous stand of the sponsoring organization itself on some of the major social issues of the day.

The defense of these basic principles, in their application to the major issues of the day, offers a clear-cut challenge to all the religious groups in their attempt to discover a common basis of brotherhood. Cooperation in this search offers an equally clear-cut line of action for Catholics, one that is entirely in accord with recent papal pronouncements on this topic. As the matter was ably put by the Rev. Maurice Bévenot, S.J., in the *London Month* for June, 1948 (*Catholic Mind*, November, 1948):

Cooperation has its limits; it presents difficulties; in certain spheres it must be excluded. Always, and for all Catholics, the first and most important need is to know our faith ourselves and to practise it fully... But the truth of all that does not exclude cooperation with non-Catholics. Rather, it calls for it....

The need to go about cooperation intelligently is the greater in that what the Popes have been urging is, as it were, an uncharted sea. Situations arise, are bound to arise, which have no precedent. Only our faith and our common sense guides us... Let us acknowledge our mistakes and find new ways of fulfilling the Popes' directions.

The difficulties experienced by Rotary International in some of the Latin countries are a warning of what can befall a world-betterment movement if it is not conceived upon a sufficiently solid spiritual basis. The exhortations of religious leaders—of all major religious groups—who have grasped the full implications of the present world struggle against militant atheism are an indication of where this spiritual basis can be found.

The appeals of our own Pontiffs for united action with all those who worship God and believe in His holy law are the summons to Catholics to act upon these indications, in any movement that would seem to bear genuine fruit. If all concerned will join with Catholics in insisting upon a sound spiritual basis for any project of brotherhood—whether of local or of worldwide scope—the movement in its behalf may be saved from what would be a very regrettable confusion, and may develop its very great possibilities.

Literary envoys in time of crisis

Harold C. Gardiner

"DOES EUROPE WELCOME American leadership?" asks Raymond Aron, French historian and essayist, in the January 13 issue of *The Saturday Review of Literature*, devoted to the spacious subject of "America and the Mind of Europe." Mr. Aron's article impresses me as the most thoughtful and challenging of the handful included. It is the most sympathetic and at the same time the most critical. We welcome, needless to say, the sympathy for American ideals and aims in world leadership; it is likely that we will be a little more than inclined to shrug off the criticism. Yet it is criticism that we dearly need to hearken to with humility and not a little soul-searching.

Mr. Aron's sympathy is forthright and concisely stated. In brief, he is "entirely convinced that for an anti-Stalinist there is no escape from the acceptance of American leadership... Europe can rebuild its society and insure its political and cultural independence only within the framework of an Atlantic Community in which, inevitably, the United States must hold first rank." Mr. Aron, moreover, is not merely resigned to this fact; he welcomes it.

But not all Europeans, he hastens to add, are of this mind. Some groups, such as the Existentialists, deny the fact or the need of American leadership and would retreat into an unreal "neutrality." Others, and they are probably the great majority of Europeans, would agree to the fact and the necessity, but with great reluctance. And the nub of the reluctance—which ought to sting us to awareness—lies in this: "there is no such thing as lasting leadership imposed against the will of the led."

Why are many Europeans reluctant to accept U. S. leadership? Mr. Aron treats at some length the distrust widely harbored for capitalism as it exists in the United States, but I don't care to dwell on that angle in this discussion. I would like to focus attention on the cultural alarm set off in many European minds when they are told that the United States is to lead. "Fears are already expressed," says our analyst, "that a militarily and economically dominant America may bring in its wake ideas and institutions unwelcome to the peoples of the European continent."

This reaction is explained in part, runs the argument, by the psychological reason that the at-present humiliated European needs to "cling to his self-respect in the face of the non-European whose aid he is forced to seek; he does so by recalling his centuries of cultural pre-eminence, to which his transatlantic rescuer cannot lay claim." And this psychological reaction receives "palpable and visible" reinforcement "in the fact that you have actually been sending us, together with the best that you produce, an appreciable quan-

LITERATURE AND ARTS

tity of gimcrack articles for which your own cultivated citizens manifest no great taste."

And what are some of those culturally inferior and stultifying products which bolster the European distaste to submit to American leadership? Hear this:

Let it suffice to say that the European branches of your advertising firms, the European circulation of your mass-produced magazines, the taste acquired by millions of Europeans for your comics, your movies, your capsule-culture journalism and crime stories have quite sincerely frightened the European intelligentsia and been taken by them as a threat to serious thinking, and disinterested art.

Mr. Aron goes on to single out Coca-Cola, offered as a substitute "for the noblest product of the soil (I mean, of course, wine)," the "taste-destroying refrigerator" touted as a substitute for the earthen cellar, and other vagaries as further reasons for Europeans being "properly alarmed" at the prospect of the United States assuming the cultural leadership of the free world.

Now it would be futile and fatuous for us to yield to impatience and say that Europeans ought not be so sensitive and humorless. The point is, if Mr. Aron's diagnosis be correct, that they *are* so sensitive—and understandably so. Nor is it germane for us to claim that the cultural products we export to Europe are, as a matter of fact, not so inferior after all. The point again is that Europeans *are convinced* that they are bad. We may, for example, defend our comic books as a legitimate expression of one level of U. S. cultural life, but the average European is not interested in those distinctions—he is apt to read the comic books with so simple an eye that he believes they do portray the general level of U. S. culture.

This is, of course, a thorny problem. And it is nowhere more thorny than in the field of literature. Shall the American writer be restricted as to what aspects of our life he may portray? If so, who is to do the restricting? Would not this open the floodgates to intolerable censorship and thought control? Are U. S. publishers to be told what books, magazines, comics they may or may not sell abroad?

Another thorn is the whole problem of the proper reception of literary themes. No intelligent reader, sensitive European or other, should yield to the silly temptation of making baseless generalizations. Super-

man, Dick Tracy, slick-magazine heroines are not average, representative Americans, but when the European reader meets such characters day in and day out, and by the hundreds, can we blame him if he begins to think that all Americans are thus and so?

This, I believe, is a judgment that must be laid at the door of the late Sinclair Lewis. There is no doubt but that his mordant pen laid bare many of the bigotries and provincialisms of a segment of U. S. life, and pricked us into awareness of the smugness and narrow-mindedness of Babbittry in all its forms. If his satire often degenerated into the ill-mannered snigger that just as surely betrayed his own smugness ("I thank thee, Lord, that I am not as the rest of men"), he still did us a service. But what impression would an average, not-too-deeply reflecting European get of U. S. life from a steady reading of Lewis? Was Lewis, then, to have been condemned because he wrote novels that could have been read in such distorting fashion?

Whatever the theoretical answer to such questions in normal times, I believe one solution stands out quite clearly now at a time when Western civilization is bracing itself to withstand the greatest threat to its continuance. That solution, I hold, lies not in the individual artist, but in the publishers and distributors of his art.

This, it seems to me, is true because publishers and distributors are more directly in contact with the public and public service—and therefore are faced more clearly with public responsibility—than is the author. The author has his public responsibility, too, of course, but in today's world of mass-distribution it is those who direct the distribution who have the greatest share in producing the impression, good or bad, that literary products (comics, pocket-sized books and the like included under the convenient term) make on the reader.

Publishers and distributors, then, do have a role to play in the shaping of U. S. foreign policy. On their work depends to no small extent the reception that is being given, and will continue to be given, to U. S. cultural leadership. Nor does this mean that every book, every magazine that is exported for foreign consumption will have to be peopled with American characters that are superbly cultured, admirably pious and astonishingly manly. We don't even succeed in getting those qualities in the flesh-and-blood ambassadors we send abroad, so we cannot consistently demand them in the literary envoys who represent the United States.

But we do not, I hope, dispatch to the chancelleries of Europe as representatives of the United States men who are uncouth, vulgar, dishonest, lecherous and physically repulsive. We try to send, I suppose, men who are good, if not flawless, specimens of U. S. culture and education, of Christian gentlemanliness, if not of Christian piety.

Should not the books that go abroad as envoys portray, by and large, American life in much the same colors? Authors have the right—sometimes, perhaps,

the duty—to criticize our social shortcomings and sins, and, indeed, it is one of the proofs of our democracy that we can so criticize. But under today's world conditions, it may well be posed as a question for their sincere consideration whether publishers and distributors have the unfettered right to spread that criticism into circles where it can so readily be used as ammunition for those who, says Mr. Aron, "profess to see in the Atlantic Pact the opening wedge which will allow European cultures to be flooded by an inferior, mass-produced American culture."

This plea, not by any means for suppression of freedom of expression, but for a more responsible exercise of it in the areas where it touches on international policy, will not go down easily with publishers and distributors who look only to the profits of their export trade. Those

who do realize the importance of the cultural impact of their exports may gain some added heart to face the publishers' international responsibilities in today's death-grip world in terms

of the following manifesto. It graces the foyer of one of the most influential publishing houses in the country today.

An honest Stationer (or Publisher) is he, that exercizeth his Mystery (whether it be in printing, byndyng or selling of Books) with more respect to the glory of God & the public advantage than to his own Commodity & is both an ornament & a profitable member in the whole Commonwealth. . . . If he be a Printer he makes conscience to exemplify his Copy fayrely & truly. If he be a Book-bynder, he is no meere Book-seller (that is) one who selleth merely ynck & paper bundled up together for his own advantage only: but he is a Chapman of Arts, of wisdome, & of much experience for a little money. . . . The reputation of Schollers is as deare unto him as his own: For, he acknowledgeth that from them his Mystery had both beginning and means of continuance. He heartily loves & seekes the Prosperity of his own Corporation: Yet he would not injure the Universities to advantage it. In a word, he is such a man that the State ought to cherish him; Schollers to love him, good Customers to frequent his Shopp: and the whole Company of Stationers to pray for him.

GEORGE WITHERS, 1625

George Withers doesn't, it is true, advert to publishers' responsibility for impressions created abroad, but surely his exhortation that they exercise their trade "to the glory of God and the public advantage," and be "profitable members in the whole Commonwealth" would include a realization that understanding and cooperation among at least the free nations of the world today can be to some degree blocked by dissemination abroad of caricatures of American culture.

A good dose of self-imposed restraint would go far toward convincing Europeans that American culture is not some degenerate fag-end of Western civilization.



Escape from secularism

BEYOND HUMANISM

By John J. Ryan. Sheed & Ward. 190p. \$3.

This book might be called "The Challenge of Supernaturalism." Humanism, in the name of a dualistic philosophy, challenges monistic naturalism to recognize the distinctly human. Supernaturalism, in the name of theology, challenges the humanist to recognize that man's distinct nature was raised to the supernatural order, the order of divine grace, known only through revelation, and authoritatively represented by the Catholic Church.

This poses a problem for Catholic education. May it countenance wholly secular studies in which there is no advertence to the supernatural? It might seem so, at least for the physical sciences, which deal only with God's physical order. But what about the studies that deal with man: philosophy, the literatures, history, political science, economics and sociology? The approach to these depends upon whether the philosophy is theistic or naturalistic. There, Catholic colleges must, and do, take a stand, but a stand that is not necessarily beyond that of theistic dualistic humanism, which scholastic philosophy represents. The supernatural would receive its due recognition only in special courses on religion.

Mr. Ryan would go beyond. He would have the course of study as a whole take as its central aim the production, not only of graduates with disciplined minds, a good general cultural and philosophical background, and some solid initiation to a specialty, but primarily of graduates thoroughly imbued with the supernatural point of view. The natural ends are but proximate ends, and the real end of man is not only to keep from sin but to lead an active life of Christian love and thus become a saint, or at least a convinced member of the Mystical Body. If so, then, he holds, all studies should be made to contribute to this achievement, for only thus can they escape the curse of secularism.

Evidently, this challenges the Catholic college of today. Instead of having the meager classical course of fifty years ago, easily counterbalanced by religious instruction and practice for a small number of students from its own high school, the Catholic college now has hordes of students from all types of high schools, a good proportion of non-Catholics, and a program lengthened by two years which permits specialization in most secular studies.

Shall, then, the Catholic college say to all American students: "You may come here and get an initiation in secular studies against a theistic humanist background, elucidated further by courses in a dualistic philosophy which was that of the founders of your nation. That is not going beyond humanism, and we shall

take care not to offend your religious convictions, though we shall, on the side, give to our Catholic students, through our courses and practices in religion, a thorough initiation into the supernatural life, which you are welcomed to study as what we consider a higher alternative of thought?"

Or shall the Catholic college say: "We are primarily a religious institution going beyond theistic humanism, and we subordinate all studies to the central aim of turning out Christian men and women fully awake to the primacy of the supernatural as the Catholic Church understands it, as opposed to the secular and all non-Catholic points of view?"

The issue has been growing more pertinent, not only because of the wider appeal of the Catholic college to non-Catholics and non-Christians, but because papal pronouncements since Leo XIII have called for a deeper understanding of the supernatural in itself and in its relation to social action.

One cannot but admire the courage of the stand Mr. Ryan takes on the integration of the natural and the supernatural in education. This extremely difficult question, however, remains a matter for the corporate wisdom of our Catholic educators.

LOUIS J. A. MERCIER

Dead-end of secularism

PATTERNS OF EDUCATIONAL PHILOSOPHY: A Democratic Interpretation

By Theodore Brameld. World Book. 824p. \$5.

The field of education has ever produced an abundant crop of "isms." Under the name of "reconstructionism," a new philosophy is presented in this volume of the World Book Company's new Education Series. Reconstructionism is an outgrowth of progressivism and claims to be, with progressivism, "an effort to break away from the metaphysical, religious, political and other absolutisms of human history, and to rebuild in terms of a completely naturalistic and experimental pattern of culture." Professor Brameld, however, thinks that this new outlook deserves consideration as a separate philosophy.

Reconstructionism is not content with the absolute relativism of the progressives, though it insists as strongly as they do that all absolutes must be rejected; it finds progressivism's educational aim of growth for growth's sake an unsatisfactory goal. The reconstructionist, the author tells us, interprets society, especially future society; in fact, the focus is on the future much more than it was in progressivism. The term applicable to this school of thought is "goal-centered," and the goals must be grasped as clearly and concretely as possible without becoming absolutes. "Social consensus" is the criterion of truth, a criterion which is supposedly qualitative as well as quantitative, i.e., it is not a mere counting of

heads. The supreme value for the individual is social self-realization.

The author can be congratulated on the ambitious nature of his work, on the scheme of treatment and on the great labor which must have gone into its writing. Before explaining reconstructionism, he devotes a section to an exposition of each of the philosophies which he considers in any way serious rivals. They are progressivism, essentialism and perennialism. Each is considered with reference to its place in the history of thought, its beliefs about reality, about knowledge and about value. The individual sections close with Brameld's evaluation and criticism. There is no doubt that a wide acquaintance with educational literature of all schools is displayed in these expositions.

It must be admitted that Brameld, unlike most modern educators, shows an acquaintance with Catholic literature and does not fear even to speak of ontology and epistemology. However, the Catholic educationalist would be extremely busied if he were to point out all the shortcomings evident in this work from the Catholic or "perennialist" view. He would wonder why the author can see a tremendous difference between reconstructionism and progressivism but no important distinction between Catholic philosophy and the thought of Hutchins or the Great Books Program. The Catholic educator will hardly be surprised to find once again the ever-recurrent muddled presentation of Church indoctrination and "authoritarianism," of parochial-school practice, of the supernatural, of man's nature ("a complex bundle of tendencies to behavior" is the favored concept), of the ecclesiastical élite who keep Catholics, and any others within reach, in the intellectual chains of superstition and fear. Though the author stresses the great democratic value of evidence in his philosophy, he does not seem to have discovered that the greater number of this "élite" have come from the homes of those working-people for whom his book was professedly written.

No matter how much the author insists on the qualitative nature of his "social consensus," this criterion never seems to get beyond the counting of heads. The resulting morality is, then, purely legal, measured by the laws or conventions of the majority. Though the religious outlook on life is roundly condemned on many occasions, the cornerstone of any religious philosophy is not even considered. This cornerstone is the truth of God's existence, which the author should disprove if he is going to reject all supernaturalisms. He does not face the issue. His own criterion of "social consensus," applied internationally and to all ages (and Brameld wishes for a world-wide application of his philosophy), would favor the existence of a Supreme Being rather than the opposite.

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Brameld reiterates, almost word for word, a principle he formulated in his earlier book, *Ends and Means in Education: A Midcentury Appraisal*, to the effect that his philosophy "insists on the most scrupulous inclusion and consideration of beliefs at odds with its own . . ." Would that we could believe it! The evidence in the present work, as in the earlier one, of prejudiced overtones, unscientific presentation of evidence and inconsistency is too convincing to the contrary.

JOSEPH McGLADE

Secularism: two views

THE MIND'S ADVENTURE

By Howard Lowry. Westminster. 154p. \$2.50.

EDUCATION AND MORALS

By John L. Childs. Appleton-Century-Crofts. 299p. \$2.75.

At a time when unabashed secularism has so many champions in the academic world, it is heartening to hear a voice of protest from a non-Catholic educator. Dr. Howard Lowry, President of Wooster College, has written a forthright and engaging protest in *The Mind's Adventure*. His position is avowedly religious. He does not make the mistake of certain prominent contemporaries who stop at humanism in their retreat from naturalism. He sees that humanism as well as naturalism and all other modes of thought that consider human society an ultimate and self-sufficient goal are simply secularistic, leading to moral relativism.

Dr. Lowry briefly recounts the inspiring story of the faith and spiritual vision that led to the founding of colleges in America for two hundred years, and he traces the rapid change in higher education that has caused faith and vision to wither in the last century. He singles out the Harvard Report, *General Education in a Free Society*, as typical of the modern surrender to secularism, though he claims that the logic of the Harvard Report demands a recognition of religion, even if the Harvard committee, in its treatment of religion, was ruled by the spirit of the times rather than by logic.

The author has a field day at the expense of the cult of "objectivity" in American education, pointing out that the anti-religionists' plea for an education free from assumptions is itself founded on "one whacking assumption—that all life is secular." The uninformed remarks about Christianity and the unscholarly caricatures of religion that are so common on American campuses often proceed, Dr. Lowry assures us, from men who themselves are communicants in any one of a number of concealed religions—scientism, naturalism, liberal rationalism, etc. One paragraph must be quoted:

A teacher can set forth, with some sympathy and enthusiasm, a materialistic philosophy in many a field of learning—some poet of negation and his lyrical rapture over zero; the decadent art and thought of some perverted genius—all this to be sucked up as gospel or rejected, according to the wit and taste

of the student. But almost never is it questioned as regards its academic propriety. One of the most eloquent disquisitions some of us ever heard in a lecture hall was that given to a view of deity as some dim form of world mind coming slowly to consciousness, refined gradually by pity at human suffering, the general point being that this underprivileged deity would be in much better shape when he had caught up with the spacious soul of the lecturer, who would perform pray, one supposes, not to his god but for him. All this was set forth with passion, inspired language, and every talent but humor and logic. But, in that very lecture hall, any equally sympathetic and similarly felt exposition of God, freedom and personal immortality, or of the whole gospel of Jesus Christ, would have been a crime against academic decorum and reckoned by many as worthy only of contempt (p. 82).

Dr. Lowry feels that the independent colleges must fight for both their existence and their independence. He does not favor Federal aid, but at the same time he does not approve the cynical eulogy pronounced over the supposedly obsolescent nonpublic colleges by the President's Commission on Higher Education, which, he says, evidently felt that, since it was not laying a cornerstone or opening the Senate, it was under no obligation to bow perfunctorily towards religion. Instead, the Commission dismissed religion by passing on, "apparently as a rumor, the fact that religion is held to be a major force in creating the system of human values on which democracy is predicated."

President Lowry feels that church colleges can economize by not trying to ape universities in atom-smashers and other gigantic equipment, by doing a few things well rather than many badly. Still, such colleges need strong support from their friends if they are to live even simply and in good taste. The central thesis of *The Mind's Adventure* may be taken to be the following sentence quoted by the author: "If American churchmen fail to support the kinds of colleges that turn out Christian leaders, life under another leadership will soon close the Church."

The message of this book is grave; its manner is urbane, sure, often light. It deserves wide circulation.

Education and Morals, properly subtitled "An Experimentalist Philosophy of Education," is something else again. It is a representative restatement of the Deweyan view of life, democracy and education, with some applications to contemporary problems. Dr. Childs' notion of morality is about identical with his notion of democracy, and this is revealed in the following statement: "One of the strengths of the democratic conception in the work of education is that democracy is a human faith and movement, unencumbered by supernatural preconceptions, which comprehends the essential meanings of our moral heritage" (p. 54).

Dr. Childs is an enthusiastic secularist, and while his book shows a sincerity and loftiness of purpose within the limits of his philosophy, it is important to point out the anti-religious and, more pre-

cisely, the anti-Catholic drift recurrent in it. The coolness and detachment of Dr. Childs' writing cannot keep his work (which is typical of much contemporary thought) from sounding like the first rumblings of a storm. The storm may pass by, but it probably won't. If it breaks, it will bring some form of religious persecution in the name, of course, of democracy, engineered by men so enamored of a social order they label democracy that they will be willing to suppress or coerce "divisive" minorities in the interests of "community." Reading men like Childs, Kallen and Blanshard is like reading a vindication of injustice before the fact. Here are a few typical clouds in the darkening sky:

... this social conception of education is the correlative of a moral theory which holds that morals are related to human interests and evolving conditions of life, and hence are not absolute or transcendental, but empirical, institutional and historical in nature (p. 28).

... For the moment the reassertion of supernaturalism is setting a real problem for public education. Deep as may be our regard for the spiritual values enshrined in our religious tradition, we should not blind ourselves to the reality of the conflict between the supernatural elements in that tradition and the empirical attitudes and principles that permeate so many aspects of present human experience (p. 124).

The young, nurtured today in empirical, experimental procedures that foster the disposition to judge all actions by their consequences, naturally find it difficult to turn to mystical and authoritarian modes of making value judgments (p. 168).

In a chapter on "The Morality of Community," Dr. Childs discusses the parochial school as one of the "problems" of our society. He develops the familiar secularist theme that only the public school is consonant with democracy. "Should experience show," he says somewhat ominously, "that the consequences of having children for their entire school period under the educational direction of the church was beginning to breed an undesirable sense of difference and was tending to foster cleavages which were a threat to the spiritual unity of the American people, the community would have every right and duty to re-examine the arrangement" (p. 253).

Encouraged no doubt by the secularist bias of the Supreme Court in the McCollum decision, Dr. Childs and Sidney Hook (*Education for Modern Man*, p. 39) are beginning a quiet attack on the earlier and more typical Supreme Court decision in the Oregon School case, which declared unconstitutional a law forcing all children to attend public schools. We are now told that democracy and constitutionality will be preserved as long as parents have the right to give their children religious education after public school hours or to send them to parochial schools during part of their compulsory school years. The secularist drive to monopolize education is making fair progress—but only, of course, in the interests of democracy.

CHARLES F. DONOVAN

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CATHOLIC SECONDARY EDUCATION: A National Survey

By Sister Mary Janet, S.C. National Catholic Welfare Conference, Washington, D. C. 146p.

This survey, the most complete ever made of Catholic secondary education in the United States and, in its recommendations, the most revolutionary, is based on a comprehensive questionnaire answered in 1947 by 1,581 of the 2,111 Catholic secondary schools. Although the volume is rich in information and discusses every significant factor in secondary education, the true purpose of the survey appears in the two chapters that treat of the program of studies and the general conclusions from the survey.

These chapters reveal that the author's chief complaint concerns the academic character of the curriculum prevalent in Catholic schools. While fairly satisfactory for college-bound intellectuals, such a curriculum is wholly unfitted to the other seventy per cent of Catholic graduates. There is justification for the complaint. One may question, however, the assumption that an academic curriculum is of value only to future collegians; and one may hope that, in the event of radical changes ahead, Catholic schools will not, like many public schools, find abler students settling down to the more glamorous but less exacting and less rewarding courses provided for those to whom God has given fewer intellectual talents.

In the construction of the program of studies to come, only sketchily outlined, Christian social principles are to be the guide. A large share of the program will be taken up with general education, "the nonspecialized and nonvocational learning which should provide all students a basis for intelligent living regardless of individual occupations and environment." The remainder of the student's time will be devoted to "specialized learnings directed toward the individual goals of college entrance, occupational adjustment and leisuretime pursuits." Details of the program will be elaborated by the cooperative efforts of forward-looking educators who are ready to "forget States, colleges, accrediting agencies, classical traditions, the standard clichés."

Most readers will share the book's concern about better provision for the intellectually less gifted pupil and its zeal for making religion a more effective integrating power in Catholic education. Many of them will resent its tendency to belittle tradition and its easy dismissal of traditional subject-matter courses as outmoded. Some, too, will find its confidence in an all-out reconstruction of the program of studies over-optimistic. But probably no reader will find himself neutral as he finishes the last chapter of the book. At that point he could do worse than to re-read it calmly and with his powers of discrimination fully at work.

JULIAN L. MALINE

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DEMOCRACY IN THE ADMINISTRATION OF HIGHER EDUCATION

Edited by Harold Benjamin. Harper, 240p. \$3.

The theme of this volume, the Tenth Yearbook of the John Dewey Society, is best expressed in the statement in its Preface that the authors

... believe that democratic ways are the most practical ways of educating a people. They hold that free men educate themselves most effectively in a condition of self-controlled freedom. They maintain that this freedom is the heart of the existence of a democratic college or university. They regard democratic administration as an instrument for achieving such freedom (p. vii).

A cooperative effort by twelve authors, all of whom are active in higher education as either teachers or administrators, this yearbook first attempts to set up a theoretical basis for the practice of democracy in administration, with some emphasis upon the nature of the medieval *universitas* and the function of the modern university.

This differs from a great many "scholarly" yearbooks in its succinctness and comparative brevity. It is the sort of book which can be skimmed only at great risk of overlooking terse, important concepts. It is a book not to read, but to think through, and many of its chapters could profitably serve as bases for faculty-administration discussions in Catholic higher institutions.

Let the reader not be deceived by the sponsorship of the volume—it contains much of the basic philosophy of democracy upon which the thirteenth-century *universitas* was based, and comparatively little from the philosophy distinctive of John Dewey. FRANCIS J. DONOHUE

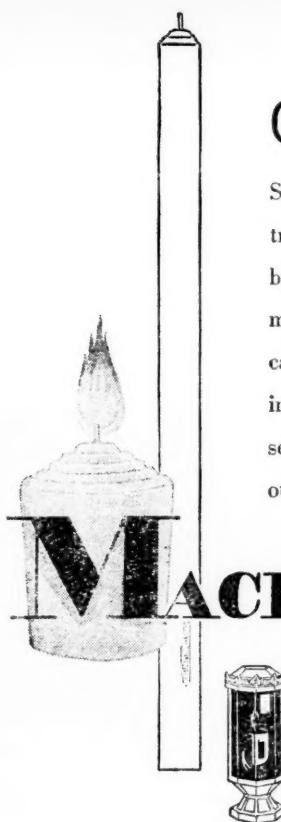
HARVARD, FOUR CENTURIES AND FREEDOMS

By Charles A. Wagner. Dutton. 311p. \$5.

While coursing through the pages of this book the reader is gradually transported through the hallowed halls and mellow traditions of our country's oldest university. He traces its development from modest beginnings to the contemporary colossus on the Charles. The author has greatly benefited from a thorough study of Morison's classic Tercentenary trilogy, yet in some of his vignettes of Harvard personalities he has captured the spirit of Will Cuppy's *The Decline and Fall of Practically Everybody* (e.g. his reference to "Professor Jim Conant").

Many books cast considerable light on

CORRECTION. *Candlemas Bay*, by Ruth Moore (Morrow), reviewed in our issue of January 6 and originally listed for publication on November 15, was postponed to March 21, because of selection by the Literary Guild. We regret anticipating the new publication date.



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the personality of the author. Mr. Wagner's work is no exception. His boyish and unflagging loyalty to, and admiration for, our most venerable seat of higher learning is tempered by but one criticism—the stand taken by President Lowell and some of the faculty on the Sacco-Vanzetti case in 1927. Repeatedly one has the sensation that the author acknowledges a great personal debt to Harvard and to the Nieman Foundation, an intangible debt for which he can make no repayment. Similarly, his adulation of the late President Franklin D. Roosevelt as "Harvard's greatest son" is indicative of his own feelings more than those of Harvard and its alumni.

One familiar with contemporary Harvard will find that too little attention seems to be drawn to the outstanding work of the graduate schools and the valuable opportunities for their students to come in contact with leaders in their own fields from other sections of the world through special lectures, seminars and public forums. Similarly slighted is the cosmopolitan atmosphere resulting from a student population converging on Harvard Square from all points of our terrestrial sphere.

The author has captured the spirit of freedom so characteristic of Harvard since its foundation. In breezy journalistic style the men and events of the university's student, faculty and administrative life have been chronicled. As a concise, authentic and yet unprosaic story of one of America's leading universities, *Harvard, Four Centuries and Freedoms* is to be genuinely recommended.

FRANCIS X. GUINDON

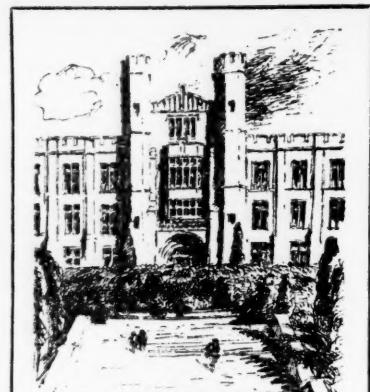
HOW TO HELP YOUR CHILD IN SCHOOL

By Mary and Lawrence K. Frank. Viking.
368p. \$2.95.

Solutions for the many and diverse problems faced by conscientious parents are proposed in this study. An informed opinion and a sympathetic attitude toward children, plus a knowledge of the difficulties confronting them in their physical, social and emotional development, are evidenced by the authors.

The writers are aware of the shift in educational thinking from stress on academic achievement for its own sake to emphasis on the need for development of the child in terms of understanding and happiness for himself and for society. The book attempts to acquaint parents with an evolving picture of the child's growth, and to interpret the place the school occupies in his life. Creative dramatization, discussions, experimentation in the use of plastic materials, experience in music, activities in scientific fields and the like, are evaluated for their contributions to education.

The guidance and protection provided for the child by a close-knit family unit are appreciated by the writers. Such family background they see as a foundation for the security and recognition a child needs. "No child who has had consistent understanding and patience will ever be won over to a theory, a creed or a form of government that disregards the feel-



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ings and rights of individual human beings."

The role of the family is well defined, except that religion, the very basis of the best home, is neglected. Religion does play a significant part in personal and family relationships, yet this otherwise excellent book contains only a few remarks concerning religious education. "Inner strength and security . . . to withstand normal setbacks and difficulties" are not the products of spiritual sterility.

MARGARET SCOTT LIENERT

THE COLLEGE RESEARCH PAPER

By Eugene F. Grewe and John F. Sullivan. Wm. C. Brown Company, Dubuque, Iowa, 109p. lithoprint. \$1.50.

This is an attempt to provide a "Standard Operating Procedure" for college research papers—one which can be taught to students in their freshman year and then used by them for reports in all academic departments throughout their college career. The need for such a book has long been recognized by successive generations of students bewildered by the demands of various instructors with regard to the mechanics of papers.

In their search for an "S.O.P." the authors, both young faculty members of the University of Detroit, have had repeatedly to make arbitrary decisions as to which of several variations in format should be presented as the one to be learned by the student. Because of the nature of the book, intended for the student rather than for the instructor, they have been debarred from defending their choices, since defensive material would only confuse the student. The choices, although necessarily arbitrary, have been reasonable, and the explanatory material—which leads the student through the selection of a topic, the bibliographical search, the organization of the paper itself and the details of the mechanical format in its final presentation—is clear, interestingly presented and studded with concrete practical suggestions.

FRANCIS J. DONOHUE

REV. CHARLES F. DONOVAN, S.J., is head of the Education Department of Boston College's Graduate School.

REV. JOSEPH McGLADE, S.S.C., and DR. FRANCIS X. GUINDON are members of the same faculty.

LOUIS J. A. MERCIER, now Professor of Comparative Philosophy and Literature at Georgetown University, formerly taught French literature and education at Harvard.

JULIAN L. MALINE, S.J., is Professor of Education at West Baden College.

MARGARET S. LIENERT has taught in Buffalo schools for many years.

FRANCIS J. DONOHUE is head of the Education Department at Villanova.

THIS IS TEACHING

By Marie I. Rasey. Harper. 217p. \$3.

The philosophy and methods of progressive education on the plane of elementary and secondary schools have had many defenders. *This Is Teaching* is unusual in that it applies them to education on the college level. The book is not a treatise about the new methods. Rather it is a concrete presentation of the methods in action. As the author states: "The successive chapters represent the sequence of meetings in a college seminar. They are in actual practice and in this book intended as demonstrations of teaching on the college level."

The reader listens in as a professor

and seventeen students of education discuss teachers and teaching methods, the place of experience in the learning process, personality and personality growth, behavior and values and related problems. Thus the book is concerned with a philosophical problem—the nature of personality growth according to the "holistic approach"—as well as the educational problem: the value of progressive education for college teaching.

This is not a book for the general reader. Even the student of education will find it hard to understand if he is not familiar with the terminology of the new psychologies and theories of education. This difficulty is increased, it seems to the reviewer, by the system of paragraphing and punctuation adopted, for often

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ART AND BEAUTY

By MAURICE DE WULF

Translated by

SISTER MARY GONZAGA UDELL, O.P.

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Here the word "art" is used in the sense in which we speak of the fine arts, whether the product appeals to the eye or to the ear. Thus the term embraces painting, sculpture, architecture, music.

What is art and what makes a work of man an artistic work? What is the purpose of art? These and similar questions pertain to the philosophy of art. In the present volume the author, a philosopher of renown, considers the basic principles of art.

Anyone can enjoy a fine painting or a good symphony. Is everyone, therefore, qualified to be an art critic? What is the difference between art enjoyment and art criticism? These questions are philosophical, and the author addresses himself to their answer.

Nothing can better indicate the scope of this work than a list of the fifteen chapter titles, as follows: Ideas and Method, The Genesis of a Work of Art, The Nature of Works of Art, The Artistic Order, The Perception of Art, Artistic Emotion, Artistic Purpose, Beauty in Nature, The Einfühlung, Sociological Aesthetics, Humanist or Pragmatist Aesthetics, Return to Objectivism, Metaphysical Problems in the Aesthetics of the Thirteenth Century, Psychological Problems in the Aesthetics of the Thirteenth Century, Greek Aesthetics and Medieval Aesthetics.

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it is not quite clear which of the participants is speaking.

All will applaud the positive values in the book, the enthusiasm for teaching it evidences and the search for new methods to promote student self-activity, though many will not agree with the complete abandonment of the lecture system. Especially commendable is the ardent interest in promoting human welfare and human brotherhood found in these pages.

The basic difficulty with the book is that the ideals and methods it proposes are inseparably linked up with the philosophical tenets of progressive education, though these principles are more often implied or hinted at than definitely stated. For example, the explanation of learning and the teacher's part in the process seems to imply a denial of absolute truth. Again, the book proposes a materialistic view of man's nature which denies the existence of a spiritual component.

The only perfection open to man, therefore, is the "ultimate perfectibility of personality" on a human plane; the only brotherhood that of "human beings in a world of human beings" rather than of the sons of God. It is here that we realize the final failure and pathos of this book. It glows with an ardent yearning for human betterment through better methods of education, but contains the seeds of its own failure because it excludes the only realities which can ultimately effect this betterment.

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ENGLISH MASTERPIECES: An Anthology of Imaginative Literature from Chaucer to T. S. Eliot

Under the General Editorship of Maynard Mack. 7 vols. Prentice-Hall. \$1.65 each.

VOL. I: THE AGE OF CHAUCER, Ed. by William Frost. This first volume of a series designed for a college course in great English writers presents more than a third of *The Book of the Canterbury Tales* (probably more than is needed for such a course), T. H. Banks's superb verse translation of *Sir Gawain and the Green Knight* and fifteen Chaucerian and anonymous Middle English lyrics (missing is one of the best, *Quia Amore Langueo*). The seven of Chaucer's tales included were worth selecting, though not at the expense of omitting the *Knight's Tale*. In a twenty-five-page introduction, the editor has surveyed Chaucer's life, art and age in lively fashion. Such snippets, however, as those explaining the professions of various pilgrims (p. 14) should have gone into footnotes. The comment on Corpus Christi as "the term used of the bread and wine of the Mass" (p. 6) is gauche and not directly relevant to the lyric (*Lully, Lulley*) under discussion. In general, this is an adequate text for the teacher of an introductory course in English literature who is willing to pass by everything before A.D. 1500, except Chaucer, the Gawain poet and a few lyrics. JEROME ARCHER

VOL. II: ELIZABETHAN DRAMA, Ed. by Leonard Dean. This volume contains examples standard in the field: Marlowe's

Faustus, Shakespeare's *Lear* and *I Henry IV*, Webster's *Duchess of Malfi*. The chief question posed by such a collection is, of course, why tragedy should be so richly represented and comedy not at all. One might reasonably expect an example of the comic art—of Jonson particularly. Comedy might well have been substituted for Webster's play, the structural difficulties of which are mentioned but not adequately explained in the introduction.

The introduction to Webster is brief and unsatisfying, possibly reflecting some uncertainty of approach. Introductions to the other plays are, on the whole, thorough and well done; the editor has made use particularly of the recent researches of Prior and Heilman in Elizabethan dramatic imagery. The general background material, however, is concerned less with the dramatic background of the period than with its political, social and religious attitudes. And the treatment of "Some Conventions of the Elizabethan Drama and Theater" serves unintentionally to remind us of Eliot's observation that "the weakness of the Elizabethan drama is... not its conventions, but its lack of conventions."

ROBERT C. ROBY

VOL. III: RENAISSANCE POETRY, Ed. by Leonard Dean. So far as one small book can do it, the third volume provides an admirable survey of English Renaissance poetry from Wyatt to Cleveland and Bishop King (the inclusion of a selection of ballads would seem to have been dictated by the mechanics of book-making rather than by chronological accuracy). No anthologist, however, can please all his readers, and this one at least would question whether Fulke Greville should be represented by four poems whereas Wyatt is given only one and Crashaw a fragment. On the other hand, the selection from the *Faerie Queene* (The House of Holiness, The Bower of Bliss, The Garden of Adonis, The Graces of Courtesy) could not be better within the allotted compass.

MICHAEL F. MOLONEY

VOL. IV: MILTON, Ed. by Maynard Mack. Volume four is given over to Milton with somewhat questionable results. Of the minor poems, *On the Morning of Christ's Nativity*, *Comus*, *Lycidas* and two sonnets, *On His Blindness* and *On the Late Massacre in Piedmont* are included. From *Paradise Lost*, Books I, II, III, IV, IX and X are given in full, together with parts of Books VIII and XII. *Samson Agonistes* appears, as does the *Areopagitica*. The material is thus more than ample for the traditional survey but scarcely adequate for a separate course in Milton. The introduction is competently done, showing a pleasing awareness of current Miltonic scholarship.

MICHAEL F. MOLONEY

VOL. V: THE AUGUSTANS, Ed. by Maynard Mack. This book comprises a selection of pieces by Dryden, Swift, Gay and Pope, ably edited and, for the most part, well chosen. The introductions, particularly the introduction to Pope's *Essay on Man*, which Professor Mack is editing for the Twickenham edition of Pope's Works, are original and succinct. The notes are

not a rehash of older accumulations, but have a freshness and appropriateness rare in anthologies. However, instead of *Mac Flecknoe*, which is full of topical references of no general interest, might not some of Dryden's critical prose have been included? And while Pope's *Epistle to a Lady* is sparkling satire, would not the *Epistle to Augustus* reveal a wider and subtler satiric genius?

VICTOR M. HAMM

VOL. VI: ROMANTIC AND VICTORIAN POETRY, Ed. by William Frost. The sixth of the series must be judged primarily in terms of the purpose to which the entire anthology is directed.

Certainly it would not be suitable for any advanced or specialized college

course for juniors or seniors in nineteenth-century literature. As a text for a general chronological survey course it has certain advantages over other books in the field. In attractive format and at a reasonable price it is a happy alternative to the huge, single-volume anthologies covering the entire field of English literature which are often printed in double columns in very small type and which many students quite understandably find ponderous and unattractive. Further, the general introduction is above average.

JOHN PICK

VOL. VII: MODERN POETRY, ed. by William Frost, Leonard Dean and Maynard Mack. The seventh and final volume is deceptively titled. It is neither a survey

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of modern poetry nor an exact chronology of major trends in modern poetry. The organizational focus of the volume is difficult to find. The editors devote most of the space to five major poets of England and America. The second section provides selections of greater or lesser poets from Emily Dickinson through Dylan Thomas. Dickinson, Hopkins and Housman are included on the rationale that their prominence is recent. On the same basis, Donne and Edward Taylor should also find a place. The introduction (24 pages) presents a rapid survey of the modern temper and the modern vehicle. Because the editors rely upon only the poets included in the volume, most readers will miss, for example, a consideration of the extrovert temper of Sandburg or Lindsay and the poetic-technological attempts of Harte Crane. The book is not readily adaptable as a text, nor exciting enough as an eclectic collection for one's personal library.

JOSEPH SCHWARTZ

(The reviewers of this series are all members of the English faculty at Marquette University.)

THE WORD

"Here is the sower gone out to sow his seed. And as he sowed, there were some grains that . . . fell among briers, and the briers grew up with them and smothered them" (Luke 8:5 and 7; Sexagesima Sunday).

The roof of our building is fairly high. Even at night you can stand up there on the edge of it and see a big piece of life going on. I shifted my breviary from my right hand to my pocket and leaned on the parapet. I had been reading the Sunday gospel when I thought of coming up on the roof. Our Lord in the parable had been talking about sowing the good seed—the word of God. He had explained that good soil meant good souls who received His word and nourished it, that poor soil meant souls who for various reasons neglected His teaching.

But what had caught my eye and sent me roofward was the description of the seed that "fell among briers, and the briers grew up with them and smothered them." I took another long look down and around. The navy-blue skyline was overlaid with many neon signs and illuminated billboards with urgent messages in the most arresting colors. In the glare of the nearest corner a news-stand agent was catering to the buying public with a thousand different feature magazines and papers. A radio announcer coming into a receiving set in some nearby apartment was trying with overdone emphasis to sell something. And all over the roofs around me was a forest of TV aerials straining

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like over-large ears and eyes to catch every latest novelty.

From the point of view of the Divine Sower our cities and towns must be much like the field of briers He visualized in His parable. It should be clear that if all our leisure-time attention is given to entertainment, news-gathering and advertising propaganda, our souls will dry up. And the good seed of the Word of God will be choked by these modern briers and die within us.

Happily, the soil spoken of in the parable is individual and personal soil. Any one of us can live in this field of briers and still be good, receptive soil for the good seed. The responsibility for receiving it is with each of us personally, not with our cities and towns.

But we shall have to launch our own campaign. Remember that the local church and its pastor have no preferred space on the national networks. They have no television facilities, no big-circulation magazines to help them sow the good seed. They cannot make us pay attention by sheer force of display and repetition. It is a matter for our own hearts and wills. We shall have to decide to draw our attention away from other demands long enough to hear and receive and nurture the good seed of the Word of God.

Couldn't we read the Sunday gospels at home every week? Or perhaps give more attention at our weekly Mass or confession? There are a dozen other ways of paying attention to God. Each of us must find his own way to blot out the world's distractions for at least a short time, every now and then, so he can listen to God.

DANIEL FOGARTY, S.J.

THEATRE

SECOND THRESHOLD, presented at the Morosco by Alfred de Liagre, Jr., is the comedy Philip Barry was working on when he suddenly died a little more than a year ago. The play, according to prevalent rumor, was practically finished when Barry shuffled off this mortal coil, bequeathing the script to Robert E. Sherwood for final buffing. The action pivots on a father-daughter relationship, their estrangement and reconciliation, and so perhaps Dr. Freud, the renowned Vienna specialist, also rates an assist.

Josiah Bolton, the leading character, is a man of wealth, social position and public importance. His daughter has been the apple of his eye, apparently, since infancy. Certainly she is the focus of her father's life, as his secretary, confidante, adviser and one-woman cheering section. When she becomes betrothed to one of

Bolton's associates, who happens to be two years older than himself, Josiah feels he has in some way failed as a parent and that his life has been wasted.

Freudian symbolism, although not as sharply underscored as in, say, *Black Chiffon*, is nevertheless clearly evident—the Electra complex on the part of the daughter and the complementary feeling of guilt on the father's side. Josiah's feeling of guilt and frustration throws him into a state of depression in which he makes attempts at suicide that simulate accidents, to avoid casting a shadow of disgrace on the surviving members of his family. Taking off from there, Barry and his posthumous collaborator, Mr. Sherwood, make the story of Josiah Bolton and his daughter a prolonged and frightened effort on the part of the latter to dissuade the former from self-destruction.

While both father and daughter, as well as several secondary characters, are interesting people, there are scenes when their behavior seems impromptu, without relevance to their primary motivation. They are, or at least seem to be, always flying off at tangents in scenes that ravel out in loose ends. There is ample compensation in Barry's fluent dialog, however, and his facility in making situations that are dramatically murky appear more impressive than perplexing.

Clive Brook is starred as the father, and Margaret Phillips is cast as the daughter. Her name appears in larger and blacker type than Mr. Brook's, but is under the title of the play while his is above. Untutored in program protocol, I assume that Miss Phillips is sub-starred. Anyway, both Mr. Brook and Miss Phillips are close to perfection in their roles, while



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Hugh Reilly and Betsy Von Furstenberg make threatening gestures of stealing scenes from under their noses.

Donald Oenslager designed the set that provides proper background and atmosphere for the action, and M. de Liagre directed, faltering a bit in the closing scenes. The delinquency of author and director, fortunately, is not sufficient to cancel out the fine performances of Mr. Brook and his associates.

THEOPHILUS LEWIS

FILMS

THIS WEEK'S AGENDA LISTS TWO pictures about submarines—one British and the other a home-grown product. Having seen enough bad and indifferent British films to be a far from uncritical admirer thereof, I do not mean to claim a superiority for them in universal terms. In this case, though, the import is good because it is made with integrity, and the Hollywood entry is poor because its validity was sacrificed to the interests of a nebulous quality sometimes referred to as popular appeal.

OPERATION DISASTER takes a tragic incident in peacetime submarine service and fashions it into a singularly absorbing and authoritative movie. A sub, on a routine maneuver, comes in contact with a stray mine, and sinks. Everything but the rear compartment is flooded; all but twelve men are drowned and all but eight escape-suits are destroyed. The survivors cut cards for the escape-gear. Four of them make their way out through the conning tower and four through the gun hatch. The remaining men, including the commanding officer, are left with their hope of rescue depending on the lengthy and agonizingly uncertain process of salvage. Everything about the picture—the automatic teamwork of a trained and disciplined crew, the casually understated but revealing dialog in moments of crisis, the fascinating mechanical details of the various rescue techniques—seem authentic. Also, its entire sequence of events builds with inexorable logic from its initial premise. For a *family* audience this is a picture with drama, suspense, genuine nobility and excellent performances—by John Mills, Richard Attenborough, Nigel Patrick and James Hayter, among others. (*Universal-International*)

OPERATION PACIFIC patrols a lot of the sea lanes of World War II with several side excursions on shore, but never seems even remotely real. It begins as the crew of the *Thunderfish* rescues two nuns and about a dozen children, all of whom

seem to be white Americans, from a Jap-held island. The incident serves mainly to give the ship's executive officer (John Wayne) a chance to wax paternal over a new-born infant and to establish the fact that he once had a baby son of his own who died. As the sub puts into "Pearl" with its unusual cargo, we are introduced to the hero's ex-wife (Patricia Neal) who is now a Navy nurse. The dialog in this interlude consists of such world-shaking observations as: "We once had something. What happened to it?" And, following a warm embrace: "The old zing is still there." Later on, the lady explains the break-up of the marriage thus: "I need to be needed. You don't need anyone." At the moment the heroine is keeping com-

pany with a Navy flier (Gene Carey). Anyone who is familiar with the habits of one-dimensional movie characters who divorce in haste will have no doubt about whom she winds up with in the fadeout. Before the inevitable reconciliation a great deal of footage is allotted to the exploits of the *Thunderfish*, which are made to seem as phony as the rest of the story. At one point the picture borrows the real-life heroism of a sub commander who sacrificed his life to save his crew, and subverts it in particularly tasteless fashion. *Operation Pacific*, in short, is a king-size package of amoral and maudlin sentimentality, juvenile melodramatics and good old-fashioned corn. (Warner)

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Protestant-Catholic cooperation

EDITOR: The article by Dr. Kimball on Protestant and Roman Catholic cooperation (AM. 1/6/51) radiated a kindly Christian warmth which is rare among interdenominational commentaries. Every effort towards cooperation among Protestants and Catholics in legitimate areas should be wholeheartedly supported by the Church, for the reasons given by Dr. Kimball and also for a further consideration.

If Catholics and Protestants were to enter harmoniously into new spheres of relationships, the term "Catholic Church" might be jerked out of the mental files of millions of Americans who have long since catalogued it among their emotion-bound prejudices. The Catholic faith might be examined more carefully and more receptively. Church leaders could reap a harvest not only among half-satisfied Protestants but also among the millions of stumbling nonbelievers who have strayed beyond the light of the Christian faith.

Father LaFarge's article on tolerance in the same issue was a stimulating, well-balanced thought-provoker on a tangled problem. JAMES E. REDDINGTON Chicago, Ill.

EDITOR: It was with great pleasure and satisfaction that I read Dr. Kimball's fine article on Protestant and Catholic cooperation in the January 6 issue of AMERICA. I feel that it will do much towards achieving the goal he so ardently desires.

It seems to me that "the widening gulf between Protestants and Roman Catholics . . ." would be less noticeably wide if spokesmen like Mr. Blanshard and Bishop O'Xnam would use more prudence and care in their public utterances. By some of their speeches and publications they

have, I would wager, implanted in the minds of not a few Protestants much groundless suspicion and many vain fears concerning the Catholic religion and its aims. JOHN T. CONDRY, S.J.

Pass Christian, Miss.

Hoover-Truman differences

EDITOR: How excellent are the lead paragraphs in your editorial and Washington Front on the Hoover address of December 20 (AM. 1/6/51, pp. 392, 394). But how mystifying the *non sequiturs*: that, while "Mr. Hoover has realism on his side, Mr. Truman [has] morality" . . . that "there is little Christian morality in [Hoover's] proposals."

It is treating Mr. Hoover with injustice as palpable as any with which Al Smith was treated in 1928 (or Mr. Hoover in 1932) to say that his *deeply moral and Christian proposal* "counsels America to save itself at the expense of others."

God knows that every nation, even every soul, shares rightful responsibility for the welfare of all nations, all souls, everywhere. But we simply must (mustn't we?), for the sake of sanity and meaning itself, stop the absurd and dangerous practice of throwing into the "automatically moral" category absolutely every proposal that includes "dabbling," wherever, however.

Suicide is a sin. So is carelessness of whatever health we happen to have left. And where there is no "can" there is no "ought." Where there's a "will" there's not always a "way." And where there's a mind, there's a moral responsibility to use it, too!

MARK GROSS
Indianapolis, Ind.

EDITOR: How close has Father Parsons come to a just appraisal of the problem, or problems, resulting from the recent Hoover-Truman differences? Father Parsons says (AM. 1/6/51): "Mr. Hoover has realism on his side; Mr. Truman, morality."

One wonders. It is true, undeniably, that "we are committed to stand by the principles of the United Nations." But the question can become: *how long?* It is no less true that these commitments are reciprocal. Are the inherent responsibilities being anything like correspondingly shared by the respective signatories? If not, does the moral code demand, or even imply, that we strip ourselves to the point of national danger?

It would seem that Father Parsons' analysis is somewhat too simple, and is hence scarcely just to Mr. Hoover.

EDWARD I. FENLON
Baltimore, Md.